

Jesus Maria Ioseph Teresia. *M.B.*
THE SOVL'S DELIGHT
COMPOSED BY THE
R. F. P A V L
OF St. VBALD,
RELIGIOVS OF THE
HOLY REFORMED ORDER,
OF THE MOST BLESSED
Virgin. MARY, of the
MOVNT CARMELL,

For the benefit of all deuout Souls, but
chiefely, of those that are giuen to
mentall prayer, and are desirous
of spirituall perfection.

*Accedite ad eum & illuminamini, & fa-
cies vestra non confundentur.*

Come yee to him, and be illuminated
and your faces shall not be confun-
ded. psal. 33. v. 5.

*Delectare in Domino, & dabit tibi petiti-
ones cordis tui.*

Be delighted in our Lord, and he will gi-
ue thee, the petitions of thy heart.
psal. 36. v. 4.

I N A N T W A R P
By WILLIAM LESTEENS in Hoochstrat
at the signe of the Pellican. 1654.



*Joh. Colbatch, S.T.P.
Trin. Coll. Cant. Socius sen.*

n. S. fca.



C

TO THE MOST
HONORABLE AND VERTVOVS
LADY, THE LADY
FRANCIS BUTLER
OF KILKASH,

The author wisheth all health
and happinesse.

Madame

1.



When I finished this
little worke, called
the Soul's delight,
I knew not, to

whom I should dedicate or direct
it; untill at length, reflecting on
the piety and deuotion, which in
your, ladieship I obserued being at
Kilkash: and with all, considering
the orderly composition of your
Chappell, with those deuout pi-
ctures of the Altar, decent vest-
ments, fine and cleane Altar clo-
thes, the obseruance of houres,

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for prayer, the great content which you tooke in speaking, and conuersing of spirituall matters; and about all, the feruent delyre you had, to aduance your soul, in the way of perfection, and the loue of God; for vvhich end (if you remember) you told me, that somtymes, your sisters, and your selfe, of purpose, did visit the most honourable, and truly vertuous Lady of Thurles, your Mother in law, though living a farre of; and parting thence, as from the schoole, and Mistrisse of vertue, all of you were wholly renewed in spirit, with great seruour, and desire of more seriously louing, and seruing God, the only goodnesse, and faithfull spouse of all deuout and louing soules.

DEDICATORY.

2. Reflecting (I say) on these,
(with which certainly I was not
a litle edified) I did resolute for
your spirituall comfort, and part-
ly their's, to dedicate this Soul's
delight, to your Ladship, with
whom, I knowe, it will receiue a
better welcome, then those boo-
kes, which treat of the vaine de-
lights, and pleasures, of this transi-
tory world. And though the bul-
ke and substance be but small, yet
your humility, and piety, is such,
that I feare you will prise it, be-
yond its worth, through that
high esteeme you haue, of the
smallest treatise (though neuer so
simple) which speaketh of God;
this being a true token of the loue
you beare to his diuine Maiesty.

3. Madame, I haue considered

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it; and well may all that knowes
your Ladship, admire, to see so
many vertues (but chiefly so
great humility) in a soul of so
worldly an outward show. Yet
truly, I cannot but confesse, that it
is the prerogative of a vertuous
soul, and not the least of vertues,
to know, how to cloake and hyde
without note, the inward graces
and gifts of God. But as the swee-
test perfumes which are closely
shut vp, being opened, with
greater vigour and fragrancy of
their odours, doe recreate and de-
light such as are present, euen so
those sweet hidden vertues, close-
ly shut vp in the secret cabinet of
your deuout soul, venting them-
selues, by that spirituall language
of yours, cannot but very much
com.

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comfort, and delight the hearers; which, and your actions, doe tell vs, what fire that smoake com's from; and more then so, it leaueth in the hearts, of such as you conuerse with, no small desire to burne with the same fire; experience teacheth what I speake, I say no more; but doe acknowledg that it hath beene a motiue to me, not only dayly to commend your Laship to God, in my poore prayers, but also to addresse this litle worke, vnto you, which treateth of prayer being an excellent meane to forvard a soul so pious, and a mynd so vertuous, in true perfection, and the loue of God.

4. Accept therefore of it, I beseech you, not so much for its vvorth, as for the affection vvh-

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revvith it is giuen , and giue it no more praiſe, nor eſteeme, (though called the Souls delight) then you ſhall find profit thereby. Yet peruſe it well, and read it with attention , then vvith your vvnderſtanding, and vvill , by a ſerious conſideration , and pious affection, vvalk in euery ſort of prayer heere laid dovne for each ſtate of liſe , as in the alleyes of a pleaſant garden , delighting your ſpirit, vvith the varieties of ſuch noſegaies of vertuous flowvers as there are found , and God is vvont to beſtovv on his ovvne. Or ſuppoſe, that heere is a table ſet before you, vvith many diuerſityes of banquetting ſtuff , and diſhes of rare, and comfortable meates ; taſte novv of the one, then , of the other

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other, and doubtlesse you shall not onlly please your pallat; but also receiue a sweet refection, and spirituall nourishment, by an admirable satisfaction vvith diuine consolation, in the appetites, and in vvard powvers of your soul; This is the vvay to delight your selfe, in, and vvith our Lord, vvho seing your diligence heerein, vvill easily graunt you the petitions of your heart, and replenish you abundantly, vvith his grace, and loue, in this very life; and in the other, afford you his glorious sight, in vvich all true happinesse, and endlesse delight, doth consist: this, he heartely vvisheth vnto your Ladship, and vvill pray for, vvho is.

Madame

Your most humble seruant in Christ Iesus.

FR. PAVL OF ST. VBALD alias S. B.

THE PREFACE

i. **A**mong the many waies, and meanes, helping vs, to attaine to, and gaine our finall end, beatitude, and eternall felicity, (consisting in the blessed sight, and ioyfull fruition of the euer liuing God, in whom alone all goodnesse is) Prayer holdeth the leading way, and that chiefly, which is vsed mentally, the sweetnesse, delight, and benefit whereof are so surpassing sense (when God so pleaseth) that none though yet very learned, is able to expresse, vnlesse, God of his goodnesse doth giue him the experimentall knowledg thereof; which his diuine Maiesty most willingly affordeth to all, that will dispose themselues to receiue so great a fauour, and blessing. It is said in holy Scripture that the queene of Saba, hearing of the wisdom, and greatnesse, of the Glory of Salomon, King of Israell, came from a farre, to see and heare him, which when she did, and had considered all; she was so rauisht with admiration, that her spirits failed her, and shee esteemed those happy, who were allwayes in his presence, hearing his admirable wisdom, and beholding the greatnesse of

3. kings
10. v.
1. 6

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of his Maieſty. But much more we doe
dayly heare, of our Lord and Saviour
Chriſt Ieſus, who is more then Salomon;
being the eternall wiſdome of God the
Father; how happy then muſt they be,
who are, and canne be, when they pleaſe
in his Holy preſence, in prayer, there
conſidering, his greatneſſe, Maieſty, and
glory; and in the ſecret of their heart,
hearing thoſe mellifluous ſpeeches, and
delightfull words of life, falling from
his bleſſed mouth, to their great ioy and
comfort; for often heere, their ſpirits faile
them: and they are eleuated farre be-
yond themſelues. he admitteth all per-
ſons to his preſence, conuerſation, and
familiarity, without exception; he is all-
wayes ready to giue audience, and the of-
renner they come to him; the better is
their wellcome, yea the more he doth
faour them, and beſtow his gifts and
graces vpon them; and his goodneſſe is
ſuch, that he is not diſpleaſed with their
preſence, nor troubled at their importu-
nity, as worldly princes are, but ioyfull
to ſee them, delighted to heare them,
much pleaſed to haue the occaſion to
ſhew his willingneſſe to graunt what they
demand, and he often giues more, then
they know, to aſke.

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2. Prayer maketh one so inward with God, so great, and Gracious in his sight, and so confident of his fauour, that his diuine Maiesty canne hardly deny him any request what soeuer. Examples of this truth, you may read dayly in Holy Scripture, and the liues of Saints; as when God in his wrath and anger, said, that he would vtterly destroy the children of Israel for their wickednes and grieuous sinns; Moyses familiarly, and confidently prayed, saying vnto God, either forgiue them, or blot me out of the booke of life, wherein thou hast written me; at which presently they were forgiuen. The holy Prophet Elias our Father, and founder, was so Gracious in the sight of God, that at his request, it did not raine for three yeares, in punishment of the sinns of the enemyes of God; which past, he prayed againe, that it should raine, and instantly it was graunted; at seuerall other tymes he prayed that fire should descend from heauen, and consume the persecutors of the holy Prophets, which instantly was done, two companyes with their commanders being by fire from heauen destroyed and consumed to dust. he also, and Blessed Eliseus, his discipule, by prayer, brought the

Exo.

31. v.

31.

3 kings

17. v.

1.

Iac. 5.

v. 17.

4 kings

1. v.

10.

3 kings

17. v.

22.

4 kings

v. 26.

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the dead to life againe. Also our Holy Mother S. Teresa writes in her life, that God would her, that what she should demand he would allwayes graunt. to be briefe, by prayer, many are so powerfull with his diuine Maiesty, that they seeme in a manner, Gods on earth, they are so wonderfull in their liues, and workes, made spectatours (yet liuing in this vale of teares) of the glory of heauen, where they see, and know the diuine and hidden misteryes of God, foretelling things to come, and reuealing the secrets of peoples hearts.

3. And you must obserue, that in prayer, there is no exception of persons with God; for he giues his graces, as well to the poore, as to the rich and to the ignorant's women, as to the learned men. neither must I heere let passe, what some with little reason say; to wit: that bookes treating of prayer, high and mysticall things, are not fit for, nor to be dedicated to women. But with their fauour, women are as capable and apt according to their naturall disposition for this exercise of prayer, and receiuing diuine impressions, and illuminations of eternall verities, from the Father of light, as men. for they haue a reasonable soul, as well

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as men, which, God when he please may eleuat to supernaturall things; for he is not tyed to any, nor his power limited, but well knowes, how, when, and to whom, to giue his gracious fauours, this depending only of his owne will, and his holy Spirit, where, and when he please, inspireth, lightneth, inflameth with diuine loue, and instructeth the soul of men and women, in the knowledg of most high and hidden mysteries.

4. For the whole frame of prayer is groundd vppon two points, which are humility, and loue; in these, it is well known, that women are more forward then men; and this naturall disposition of theirs being applyed to God, by frequent prayer, through his Holy Grace, disposeth them to be parrakers of those diuine illuminations, and they come sooner, to be in God's fauour, and receiue supernaturall gifts, then men. many other reasons there be, for the same, which I heere omit; and Blessed Peter of Alcantara did affirme this same to our holy Mother S. Teresa, as she relates in her life; and experience hath taught from age to age, that they were eminent in the loue of God, and that their liues, and bookes written of diuine Matters, such

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even at this day, giues admiration to the world. The declaration of supernaturall things in visions and reuelations written by S. Heldegardis, S. Mathild, S. Birgitta, S. Isabell, S. Catherin of Siena, and diuers of that sexe, are testimonyes of this truth, and for a more ample probation thereof, what shall we say of the rare workes, bookes, and doctrine of our holy Mother S. Teresa which, as the sunne at midday, doth illuminate the whole Church, in the knowledg of prayer, and the wayes, by which God doth communicat himselfe in it, to such as doe truly serue and loue him. VVho canne expresse the great good which hath beene donne by this one poore Virgin alone, by her exemplary life, angelicall conuersation, and bookes, replenished with celestially documents, and instructions, for such as are desirous, to gaine true vertue, and perfection: o how many thousand soules of all sortes of people are by her meanes saued? how many men and women, by her example, and aduise, became religious, forsakeing all that could giue delight, or content in this life? what part of the world are not those religious now in, with their exemplary life and spirituall doctrine, illuminating
Chri-

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Christian souls in the way of vertue and true perfection? O how many myraculous Saints of both sexes, were, and are of her reformation, (but a few yeares since beganne) whose admirable liues, are dayly a writing, and seuerall of their bodyes after being many yeares in the earth, in token, and testimony of their Virginity, and internall purity, found whole, and entire? and though afterwards kept aboue ground, and exposed to the ayer and weather, yet still Miraculously preserved, and vncorrupted; of which I haue seene some to my great comfort; so
Pf 67. that God (as she Prophet sayes) is truly
v. 36. wonderfull in his saints.

*Men-
shall
prayer.* 5. But to conclude (after my long digression) I could heartely wish, that all men and women, would vse this mentall prayer; for it is the offspring, or fountaine of true knowledg, the ornament of the memory, the ioy of the will, the peace of the mynd, the treasure and glory of the soul; for by it, we come to the true, and feeling knowledg of our selues, and God; there, in our necessities, and dangers we haue recourse to him, who is powerfull, canne, and will help vs: for as long as we liue in this bannishment, we are like to a citty strongly beseiged by
our

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our enemyes, the world, the flesh and the
 deuill, who night and day, yea euery hour
 doth watch to find an occasion, or any
 opportunity, to ouercome, destroy, and
 deuour vs. Therefore S. Peter prescri- 1. Pet.
 bes, and aduiseeth, as the only remedy, for 4. v. 7.
 preuention, and defence; to watch in 1 The-
 prayer, and S. Paul, to pray without in- sal. 5.
 termission, and our Sauour did admo- v. 16.
 nish his Apostles to watch and pray, least Mare.
 they should fall into temptation. 14. v.
58.

6. Prayer, S. Isidor sayes, is a scourge
 to our enemyes, the reliefe and refuge of
 a sinner, a comfort to our neighbours,
 and a sacrifice to God most acceptable;
 our holy Mother S. Teresa had therefo-
 re good reason to extoll it with high
 praises, as being worthy, to be esteemed,
 vsed, and dayly practised by all sort of
 people, and as that wherein their greatest
 safety doth consist; and whence all good,
 and spirituall happinesse in this life, doth
 proceede; and without which, it is vn-
 possible to scape the dangers, and hurts
 of our enemyes, whiles we are in this
 mortality. So that prayer, as is sayd, be-
 ing the leading way, to the kingdome of
 heauen; and that in the house of God,
 there are many mansions, and not one,
 and the same way, leading to all; nor
 each

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each one, apt, or fit, to walke, or goe on in euery way; I thought good to deuide this treatise, into three partes, out of which each one according to his state of life, and occasions, may choose what way to take, and what exercise, to vse.

7. In the first, I doe declare what prayer is, in a generall manner, the abuse thereof, and how to pray with profit: and then a dayly exercise to that end. also I doe set downe some pious considerations of man's creation, mouing vs to the knowledg of our selues, and our obligation, and duty to God: then the great hurt of sinne, and man's condemnation, Christ's loue, in redeeming vs, instructions, how to goe well prepared to confession, and communion, and to be disposed, to dye well, with some deuout prayers, and short meditations.

8. In the second, the benefit and partes of mentall prayer, are expressed, and explicated, with aduises for the better vse, and practise thereof, after this, the declaration of the purgatiue, illuminatiue, and vnitie life, and what to them are proper.

9. In the third part, there is a briefe relation of supernaturall prayer much according to the mynd of our Holy Mother

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ther S. Teresa, not that I intend to teach what it is, but that pious soules (reading the great effects of it, and the many graces, and fauours which God is wont to bestow on those that giue themselves seriously to his seruice) may be animated, and encouraged to goe forward with great alacrity of spirit in this Holy exercise of prayer, which is not the least of his great benefits, and blessings; and which I humbly beseech his diuine Maiesty, to graunt vnto many, by the vse of this booke, for his honour and glory, and the good of his Holy Church, which is the scope I ayme at, and the end, of all my desires, and labour. Amen.

TO

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TO THE COVRTEOVS READER.

GEntle reader, although in this age, people are more curious, then pious, and thence some may expect, in this treatise, elegancy (which in other bookes written in English they doe find) rather then sufficiency, or substance, regarding that, farre more, for their content, then this; yet I beseech thee, to looke heere, for no such thing (whereas I doe not make profession, of that matter, being sufficiently satisfied, if for the profit of the readers, I can make my selfe but to be vnderstood in plaine, and significant words) but read it carefully, attending more, to the substance, then to the style, and to piety, rather, then to curiosity; for in so doing, I doe confide in god's mercy, and goodnes, that thou shalt enioy the fruit, and benefit of my labour, with the spirituall comfort of thy soul, and the amendment of thy life; In the meane whyle I intreat thee, charitably to excuse my defects, and the errours escaped in the printing, being done in an other country, and by those that are ignorant of the language, And pray for me. Vale.

IESVS MARIA.

*Fr. Ioachimus à Iesu Maria Præpositus
Generalis Fratrum Carmelitarum
Discalceatorum, Congregationis S.
Elie, Ordinis Beatissimæ Virginis
Maria de Monte Carmelo,
ac eiusdem Sti Montis
Prior.*

CUm opus, cui titulus, Animæ delectamentum, à R. P. F. PAVLO à Sto. VBALDO Congregationis nostræ Sacerdote professo, compositum, duo eiusdem nostræ Congregationis Theologi, quibus illud commissum fuerat, recognouerint, & in lucem edi posse probauerint, facultatem impartimur, vt typis mandetur. In quorum fidem præsentem dedimus sigillo nostro munitas, ac propria manu subscriptas, Romæ in Conuentu nostro Stæ Mariæ de Scala die Sexta Septembris 1653.

*Fr. Ioachimus à Iesu Maria
Præpositus Generalis.*

Fr. Faustus à Sto. Basilio Secret.

IESVS

IESVS MARIA.

Fr. Ioannes à Matre Dei Fratrum Carmelitarum Discalceatorum Prouinciæ S. Ioseph per Belgium Prouincialis.

EX commissione R. Adm. P. N. Prepositi Generalis, facultatem, quantum ad nos attinet, concedimus, ut liber cui titulus *Anima delectamentum* à R. P. F. PAVLO à Sto. VBALDO Religionis nostræ Sacerdote professore compositus, & à duobus Theologis nostræ Congregationis prius approbatus, Typis mandari possit. Datum Gandavi in Conuentu nostro Sti. Ioseph die 22. Augusti 1653.

Fr. Ioannes à Matre Dei Prouincialis.

Fr. Ioannes Augustinus à S. Tereſia
Secretarius.

Oblea

O Blectamentum hoc anima, R. P. F.
PAVLI à Sto. VBALDO Ordinis Car-
meli Discalceatorum, cura concinnatum,
diligenter inspexi, quod & absque ulla of-
fensa tutum, incundum, pium, ac deuotum,
astimaui; quo tanquam in salutifera qua-
dam mentis solitudine, inter fragantium
odorum, flores, rosarum & liliorum
amanitudines afflicta ludit anima; recolli-
git se peccator; vulnera sua videt & plan-
git; opem implorat, resurgit, & sanatur.
Datum Bruxellis ex Conuentu Fratrum
Minorum hac 22. Nouembris 1651.

Fr. Raymundus Caronius S. Theo-
log. Lector.

D Elicias animæ à R. P. Patre F PAVLO à S.
VBALDO collectas, & concinnatas, non sine
magna animi voluptate & delectatione perlegi,
in quibus, nihil, aut fidei Catholicæ, aut Mysticæ
Theologiæ (de qua varijs in locis huius libri tra-
ctatur) contrarium reperire potui: quinimo, omnia
sunt valde pia, valde deuota; & animabus reli-
giosis, deuotis, & mentali orationi deditis, peru-
tilia; quapropter prælo & luce publica dignissi-
mum censeo, 10 Sept. 1652.

Fr. Gregorius à Sto. Elia Carm.
Disc. Theol.

Librum

Librum hunc, cui titulus, Animæ delectamentum, à R. P. F. PAVLO à Sto. VBALDO Carm. Disc. compositum, attente, magna cum deuotione & satisfactione perlegi, in quo, nihil Catholicæ doctrinæ, aut bonis motibus, contrarium, sed omnia, pia, cunctisque tam religiosis quam sæcularibus serio Christo Domino inservire desiderantibus perutilia, notaui, Quippe homines in Oratione ac mortificatione instruit, & pro quolibet statu, planam, facilem, nec non suauem, ad omnem perfectionem, viam, ostendit; ideo publica luce dignissimum censeo. Datum Bruxellis 16. Iulij, 1653.

*Fr. Angelus Joseph à Conceptione
Carm. Discal. Theol.*

A P P R O B A T I O.


Hoc Oblectamentum animæ à R. P. F. PAVLO à Sto, VBALDO. Carmelita Discalceato, compositum, ab eruditissimis S. Theologiæ Lectoribus examinatum, & nihil Catholicæ fidei, aut bonis moribus repugnans, continere indicatum, Typis evulgari permitto. Actum 1. Septembris 1654

GVILELMVS BOLOGNINO S. Th. L.
Can. & Lib. Censor Antv.

THE FIRST PART

What Prayer is, and of the abuse thereof.

THE FIRST CHAPTER.

1.  Any that are giuen to prayet, doe gaine litle profit thereby, because they doe not well know, nor consider what prayer is; for if they had knowen it, tis like they would be more attentiuē in it, and vse it as they ought; and so we should haue more saints then there are, and heauen more soules.

2. You must therefore vnderstand, that prayer generally taken, is an eleuation or application of the mynd to God; so, that notwithstanding a man pronounceth many Good words with his mouth, and seemeth to pray; not hauing this eleuation; it is no prayer, by reason the mynd is not eleuated, or applyed to God. As for example, a chyld required by his Father, or Master, to read very Godly prayers in some deuout, booke, either to passe the tyme, or know whe-

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ther he canne read, or no; is not said to pray, though he read's the most deuout prayer that canne be. Why so? because he intended not to pray, and the principall thing (which is the application of the mynd to God) is wanting, and therefore Christ our Sauour speaking to the Pharises, said, yee hypocrits, did not
Mat. Esaias Prophecy well of you saying, this
15.v.7. people doth praise me with their lips or mouth, but their heart is farre from me. this he said in the behalfe of God, by which you may obserue, that our sauour doth tearme him an hypocrit, and dissembler, who maketh shew of that which is not, mouing his lips, as in prayer, but not applying his heart or mynd to God.

3. But alas, how many Pharises and Hypocrits. may be found this day, euen among the very Catholikes, that make shew of praying, and seruing God, their hearts and mynds being farre from him?
Mat. VVe haue the *Pater noster*, or Lords Prayer, appointed by our Sauour, to be said,
6.v.9. as the most excellent of all praiers, and many Godly bookes with deuout praiers, and hymnes approued by the church, for the vse, and benefit of all Christians; and though vocally said, yet they are of great merit in the sight of God, being
 well

well and attentiuely vsed, according to the former application. Yet I am sorry, that there be many, so worldly and negligent, that they pray no way, though in Christian duty obliged to pray; nay, they scarce call to mynd, whether there be a God, or no. which the Turkes doe not forger; so that going to bed, or getting vpp, before meat, or after, they giue no thanks, but couch, and feede, as the brute beast's doe; or, as if they were not obliged, (being reasonable creatures) to praise, and giue God thanks, for their being, life, health, foode, conseruation night and day, from sudden death, and other dangers; which (as others) they are subiect to. And if by chance they go to church on holy dayes to heare masse, or diuine seruice, being therunto bound, vnder paine of mortall sinne, they mynd more to gaze heere and there, on this or that body, attyre, or new fashion, or giue their mynd to wander on idle things, then what they ought to doe in that place; and if they say some prayer, as their beads, (for bookes they doe not vse) they know not what, or how they say it, they are so much distracted, and their mynd perhaps in the marker, tauerne, or some worse place; and to those, the masse

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(though short , as not a full halfe hour)
seemes so long , that they are there we-
ried, and thinke it will neuer end; and of-
ten they doe not expect till then , but are
away before tyme , that their body may
be present, where their heart , and mynd
were all the tyme of masse.

4. Truly the light of faith is very much
obscured, and darkned in these tepid, and
luke warme Catholikes; are not they in a
poore case ? what canne they expect, or
hope for, at the hour of death, from God;
whom in their life they did so litle res-
pect and regard ? for though his diuine
maiesty be mercifull , he is also iust; and
when his mercy is not accepted, but abu-
sed , his iustice will in due tyme inflict a
condigne punnishment; God's mercy
was great (note this well) who endured
with patience so many yeates such
wrongs , and abuses (as their grieuous
sinns, and did not cast them suddenly in-
to hell fire, as he did the Angells of hea-
uen, for one only sinne,) graciously expe-
cting their conuersion and repentance,
which they thinke not of, putting all off,
either till they grow old, or fall sick , in-
tending then to repent; as if the tyme, and
certainty of repentance were in their po-
wer, and at their disposall. but what if
they

THE FIRST PART. 5

they be short taken, and the thread of their life cutt off by a sudden death? (which doth dayly happen to many) what will become of them? which they ought rather to consider; o then for a moment, wherein they might haue made vse of gods mercy, when they liued, (and did not) and gained the ioyes of heauen by repentance, which they neglected, they must endure without remission the rigour of Gods iustice, and suffer the torments of hell fire, for all eternity. woe be vnto them; O deere Christian beware of this, and repent whiles thou hast tyme; not knowing but that very hour, is the last of thy life;

5. There be others whose deuotion is but small, and some tymes they haue a confused memory of their obligation, to serue God; and thence they feare his punishments: which make them some tyme goe to prayer, masse, and those things, to which they are bound; as to confesse and receaue, at least once a yeare; which they doe very coldly, and god grant they doe it, to their profit: which I feare they doe not, for want of due preparation, though the saluation or damnation of their soules, depend vppon it. their prayers are not many, and in haste, thinking that to say

A 3 them,

6 THE SOVL'S DELIGHT.

them, is enough, and that they haue done well, and a great matter too: but surely they are mistaken, (though they doe better then the former): for what honour haue they donne to God therein, or what great profit, to them selues? that considered not for what, or to whom they praid; whereas they minded him not, all the tyme of prayer; but rather when they should end, to be gone away; which is a great abuse of prayer, and disrespect to God. there are many of this sort, whose case is dangerous enough, and they are to be pittied, instructed, and admonished by their Pastors.

6. An other sort of people I find, that haue a good custome to goe euery day to prayer, and to heare masse, which is laudable, but if they should truly examen themselves, when all is donne, perhaps they would find, that they were thinking of their worldly affaires most of the tyme, and did scarce reflect vpon what prayers they said, being smoothly carryed away with some thoughts, which the deuill doth suggest according to their inclination, or naturall disposition; wherein, they take such content, that they easily forget what in prayer they are saying; for he doth know how to fit
euery

euery mans humour; yet by reason their first intention was good, it maketh the rest somewhat meritorious, when their distraction was not wholly voluntary; but they cannot be excused for their negligence, and disrespect to God, who is present, and to whom they ought in prayer, to addresse their speech with great humility and reuerence.

7. Others there are, that haue that good custome, and they taske them selues with a certaine number of prayers, which when they haue performed, they thinke, that they haue donne much; but whiles they pray, their mynd runns more on when they shall end their taske; then how to please or praise God, and therefore, they often lift their beades, or turne the leafe of the booke, to see where abouts they are; and in the meane tyme; their mynd is a wandering, and their tongue runns in all poste, not knowing why, or whither; but makes hast to come to his iorney's end, that is, till all is said; and so very speedily they part. yet though this be an abuse, it is of more importance then the others; for they haue not only an intention going to prayer, to serue God, but also to spend tyme to performe that taske which they haue obliged them-

8 THE SOVL'S DELIGHT.

selues to; though afterwards they be distracted, or carried away, with vaine thoughts; an other good, it hath, that they are neuer quiet, nor satisfied, till they haue performed the said number of prayers both morning and euening, which makes them myndfull of God, when they are about businesse, and haue not ended all.

8. But what shall we say of men that seeme to be of vnderstanding and know much? and canne discourse of our obligation to God, when they are among those that speake of that matter, yet are as carelesse of their duty to god, as others, and perhaps more; they seldome pray at home, and when they frequent the churches, they stand and gase; they come to see, and be seene; and often, for company's sake, rather then to pray; as to attend this nobleman, or that lady whom they leade by the hand, more then for the loue of god; and many tymes, to meete this or that frend, or party, with whom they haue some businesse; on which their mynd is more busied, then on their prayers; but those young gallants and damicell's are worst of all, that prate, and laugh ouen at masse and euen songe; they lightly say some *Pater* and *Aue*, and then they looke about, and if occasion be, they prate againe,

again, and perhaps speak of their neighbours attire, or fashion, or of the priests behaviour, or preachers doctrine if it doth not please them; they goe to church, as it were but a bare ceremony, not valuing that holy action as they ought; and they whose sex requires more modesty, in the church, where it ought to be most, doe shew but leuity and vanity, little deuotion, and no recollection, though many are very Pious. in short, though these caualliers and ladies, seeme to be of some capacity more then others, yet they so forget them selues, and their duty to god; that they may be without offence, compared to the Iewes, who kneeling before our Sauour, adored him in silence; and then laughing, looked on each other, in like manner, these say some prayer, carelesly (which is to vnderalue our Sauour and little esteeme him) and speedily they turne faces about, prate, and smile at each other; and they doe scarcely leaue off, at the very eleuation, which is no sooner donne, then they are vpp, and prate againe. I leaue it to their censure; (this considered) whether it be not a foul abuse, a great irreuerence and disrespect to that great god of glory; their creatour and redeemer?

Matt.

27. v.

29.

10 THE SOUL'S DELIGHT

9. Many also frequent the churches and Sacraments, that they may not be noted to be cold Catholiks, or indeuout; and many tymes, when they see others of their quality communicating, nor hauing thought of confession till then, without any great sorrow for their sinns, or due preparation, they confesse and receiue; this is a great abuse; diuers other abuses in this kind, I omit. least to be tedious, returning to what I said in the begining; that whether the prayer be vocall, or mentall, without that eleuation or application of the mynd to god, it is of litle, or no profit at all.

10. For, who going to treat with a gentleman of fashion about some weighty matter, by which he intends to benefit himselfe, would not court him the best he could, or at least, giue him that respect, as well in conuersation, as salutation, which to him is due, according to his quality and calling? much more to a King when a petition is to be presented to him. For it is knowen in all kingdomes, with what low submission and respect; and with how many bowings or conijes, he is first saluted; before the petition be deliuered; and then how obseruant the petitioner is, of the kings gesture,

sture, whiles he reads it, how carefully doth he fix his eyes, to see when he will looke at him, and how attentiuely, and patiently doth he expect his answer: Be you now iudg deere Christian in this case, whether a wrong be not donne to the king of kings, and lord of all things, when by those that goe to speake and perition to him, he is not so much regarded, as a temporall King, or worldly man of a meane degree: for they scarce begin to pray, when most irreuerently they turne (as we may say) their backsyde, to his diuine Maiesty, who is there present attending to giue audience, and heare their request: their mynd busily speaking with the world, and he left as a Cyphar there quite forgotten. O fould abuse? o great irreuerence! o vnspeakeable ingratitude! my God how canst thou endure it? my deereft Lord, how do'st thou bere with such rude, and vngratefull people? Verily thou art the God of patience, and goodnesse, the meanest man of any fashion would not take the like affront at any others hands, though som what beyond his degree. O true louer of our souls, what canne they expect by such prayers, or I may better say, by such mockeryes? for though thou art most mercifull and

A 6 gracious,

12 THE SOVL'S DELIGHT

gracious, and very willing to receaue our petitions, and grant what we desire; if we come to thee with that humble reuerence, and true confidence, which is fitting, and all ought to haue in thee, or with that very respect, and attention which they afford euen to thy creatures. when (I say) thy so great goodnesse and mercy are not regarded, (but they disesteeme thee soe much, and turne their hearts and mynds from thee) and the day of reckoning come; doubtlesse thou wilt turne thy blessed face from them, and they may heare to their cost; depart from me yee cursed into hell fire for euer. which is an exclusion from the ioyes of heauen, and the sight of Gods glory eternally.

11. I beseech thee therefore, my mercifull lord, that thou wilt peruent this so great euil, and grant us most fraile sinners, thy holy grace in this life, to forsake this great irreuerence, and continuall abuse of thy diuine Maiesty, in tyme of prayer, which through negligence and inconsideration, we commonly fall into, that thy sweet face may not be turned from us, at the hour of our death, nor we be forsaken by thee for all eternity. Amen.

THE

How to pray with profit.

1. **F**irst deere soul I would haue you vnderstand, that in conuersation with God (for prayer is no other thing) neither rethoricall eloquence, subtilty of witt, or great learning, is requisite, but a plaine, humble, and simple declaration of what you intend; for his diuine Maiesty vnderstands our intention: therefore it will be fitting, whensoever you go to prayer, to haue a certaine intention, or to propose to your selfe, some end, for which you intend then to pray, that your prayer may not be in vaine. As for example; I will go to prayer, to giue God thanks, for his many benefits bestowed on me; as for my creation, redemption, and such like; and in token of gratitude, I will say such prayers, or spend so long tyme at my deuotions, or heare one masse, or more: or I will confesse and receaue this day, in vnfeined thankfullnes, for the loue which our Sauour did bere towards me, coming from heauen to earth, to suffer what he did, in his life and death, to satisfy his heavenly father, for the sinns of such a vile and base wretch as I am. and then purpose through his grace, to serue and loue him euer after, with more fide-

lity and sincerity then formerly, and craue his holy assistance and grace to that end: also at other tymes to obtaine true sorrow, repentance, and forgiuenesse of your sinns; likewise amendment of your life, or the ouercoming of some vice, or passion, to which you are must inclined; or to gaine some vertue; as patience, humility, loue of your neighbour, chastity. &c. moreouer you may apply your prayers for the soules in purgatory; your friends and parents that are dead; in like manner for the conuersion of sinners, the necessities of our holy Mother the Catholick Church, or for any other thing, that is commended to your prayers, or you intend to obtaine of his diuine Majesty; for surely it is much simplicity and ignorance in any, to go to prayer, and speake wih this so-great a king, and gracious a Lord, and not know what about, nor considering to what end.

2. Therefore going to prayer (which is, as I said, to speake to that great King, and lord of heauen and earth) remember allwaies to doe and direct it, for one of the former ends, or the like; which done, in the place of prayer, suppose in your mynd, that god is there present very gloriously (as truly he is) accompanied and
atten-

THE FIRST PART. IS

attended with many quires of Angells that are allwayes praying him with vn-
speakable reuerence and loue: and that
he is then there, to giue you audience,
and know your intent, and request.
After this, with great submission and hu-
mility, addresse your petition to dis diu-
ine Maiesty, by some deuout prayer, or if
you say your beads; say, my God I offer
this prayer, or paire of beads, to thy di-
uine Maiesty for this end, (naming for
what,) lookeing sweetly on him with the
eyes of your mynd, or inwardly remem-
bring that you are speaking to him. And
though the prayer be in latine (which so-
me rather vse) and that you vnderstand it
not, yet because it is appointed, and ap-
proued by the Holy Church, instructed,
and directed by the Holy Ghost, for the
vse, and spirituall good of the faithfull,
and that you say it, with an intention,
and desyre to honour and please God, in
that act: his diuine Maiesty will accept
of it most gratefully, and doubtlesse will
grant you your request, or that which
you pray for; for he lookes into the
heart, and the desires thereof; and regar-
des more the intention of the mynd, and
the affection where with you pray, then
the words which are pronounced; in so
much,

much, that let the prayer be neuer so sweet in the vulgar tongue, and not addressed to his diuine Maiesty, with attention and respect, it pleaseth him not, and auayleth you little or nothing.

3. So that let the prayer be in latine, or vulgar tongue, God doth not regard, the language, but the intention of the heart. wherefore you must allwayes endeavour to haue your mynd well applied (as is said) and for some parricular end, when soeuer you go to prayer; and in case through frailty, or some suggestion of Sathan, you be distracted, so it be not willingly admitted, by reason of your first good, direction, intention, and application, your prayer will not be void of merit; but be carefull, in prayer to reflect some tymes on what you doe, and how you pray, and if you find your mynd wandering, and not applyed as it ought; with humility cry God mercy, for that irreuerence, your negligence and disrespect, acknowledging your frailty and carelesse, in these or the like words. My God, thou se'st my frailty, inconstancy, and negligence, and how easily with vaine thoughts I am taken away, which plainly shew my little loue to thee, forgive me my good God, and giue me the
 assistan-

assistance of thy holy grace, that heere-
 after I may apply all my thoughts, and
 mynd on thee alone: this manner of pro-
 ceeding in prayer, is very pleasing to his
 diuine Maiesty; and belieue it, he will not
 deny, what you so desyre, or grant you a
 better thing; for which end, you may also
 craue the assistance, and mediation of
 those celestially, and most gracious cour-
 teours, which are about him, for they
 doe highly reioyce, to see their Lord
 (whom they deere ly loue) respected and
 honoured; and they will not faile to be-
 seech his diuine Maiesty to grant what
 you so humbly and earnestly shall de-
 mand, or desyre.

4. This is the true way to pray with
 profit, and it will bring you with facili-
 ty, to mentall prayer; for in deede vocall
 prayer so vsed, is both vocall, and men-
 tall; and certainly God doth con-
 curre particularly with those that giue them
 selues to prayer, granting them, not only
 many inward comforts and consolations,
 but also such an exemplary life,
 that they are obserued, and beloued by
 most people. for the inward grace cannot
 but manifest it selfe, in their outward
 workes, so that you may see them often
 visiting the Churches, hearing ser-
 mons,

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mons, and diuine seruice; frequenting the Sacraments with much deuotion, spending long tyme in prayer, with so great inward feeling, that often outwardly the teares abundantly flowe from the inward sweetnesse; they read good bookes, to keepe in, the little fire of deuotion; they are also full of compassion, workes of mercy, and charity, spirituall and corporall, they endeouour as neere as they canne to keepe a pure and cleane conscience, and are desirous to serue, please, and praise God in all things; and thus they are inflamed with diuine loue. I could wish that there were many more of this sort; then there are; doe you your endeouour to be one, for his grace will neuer be wanting to a willing mynd, and then remember me.

THE III. CHAPTER.

A dayly exercise very profitable.

Exod
13. v.
2. &
12 v.
29.

1. **G**Od Almighty (as we read in holy Scripture) commanded, that all first fruits should be offered vnto him, in acknowledgment, that he is creator, and absolute Lord of all, and that all creatures haue their being, and dependence

dence of him alone. Therefore, in the morning when you awake, lift vpp your heart suddenly to God, and offer vnto his diuine Maieſty, an ardent act of loue, as the first fruite of your heart and soules in these or the like words; my deere God omnipotent, thou art well worthy of all loue, in heauen and earth; and to be allwayes praised by thy creatures for, thy goodnesse, which is incomprehensible, and for thy wonderfull, and sweet loue to vs, without any merit, or desert of ours, and for thy singular care, to prouide for, and preserue vs, poore sinners; and me chiefly this last night, from many euiles, suggestions of the deuil, a sudden and vnprouided death. wherefore my louing Lord, I doe offer, vnto thee, my heart, and soul, yea, my selfe wholly, wishing that I had as great loue to thee, as euer any had; that I might not affect, nor desire any thing in heauen, or earth, but thy sweet selfe alone; this, or the like will be acceptable to his diuine Maieſty, who will receiue it as a token of gratitude, and it will induce him to bestow greater fauours vppon you; for he doth loue a thankfull soul.

2. This donne, if you be to get vpp; first blesse your selfe with the signe of the crosse,

20 THE SOVL'S DELIGHT

croffe, and your cloathes likewise; then putting them on with decency, desire God to inuelt your soul, with the faire garment of his diuine grace; being vpp, betake your selfe without delay to your oratory, or wonted place of prayer, (though it be but in some corner of the chamber, or behind your bedcurtine) placing your selfe on your knees with reuerence in his diuine Maiestyes presence; as is formerly said;

3. Then with a feeling sincerity, say the morning prayer, that followes this exercise, or some other, in thanks for your being preserued that night past: and that his diuine Maiesty may likewise preserue you that day, chiefly, from sinne.

4. And doe not as some, (too Carelesse of their saluation,) who being vpp, fall a dancing and; singing, of idle things, as I haue seene, or as others very effeminate, lookeing in a glasse, now walking hither, then thither, in the chamber; then to the glasse againe: now they cast their haire on one syde, then on the other, and kembe it vpp and downe, I know not how often, poudering it with some trash: in which vanity, they spend not a litle tyme, neuer thinking once of God; or as others whose eyes are no sooner open, then

then they think on their secular affairs, in which they are so drowned, that it seemes to be more their God, and adored by them, then he who gaue them their being, and all that transitory wealth which blind them, and is like vnto a flower which seemes faire this day, but next morninge perhaps it is gone, withered, and decaied.

5. Doe not I say, as they doe, but after being vpp, and thanks giuen for that good night, call to mynd, the vice or passion, which you are most inclined to, (as anger, enuy, cursing, swearing, lying, dishonesty, detraction, or any other) and considering that thereby you doe often offend God, resolute, not to offend therein that day; and craue his holy assistance, that you may performe your good resolution, and ouercome your passion, or vice; for which end, offer some prayers, as five *Paters*, and *Aues*, in the honour of the five wounds of Christ our Sauour, or three, in honour of the holy Trinity, or some others according to your occasions, or state of life; or as thus.

6. My God, thou knowest, that I am giuen to anger, (or name what it is) by which I doe often offend thy diuine Goodnesse,

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Goodnesse, and deserue thy wrath and indignation, yet for loue of thee, with the assistance of thy holy grace (which I humbly begg of thee) I doe resolue, and purpose to dye rather then giue way to my passion, or wicked inclination this day, though all the occasions and iniuries possible should be offered vnto me, that I may not displease thee my God.

7. This practise, and daily resolution will not only make you wary in occasions, but also hearty, and courragious to ouercome your selfe, and resist, and suppress the passion, or vice; this requires no long tyme, but may be speedily and with facility donne.

8. When you haue ended, order your household affaires, giuing such directions to your seruants, (if you haue any) as your state requires, or speedily go to masse, (if you canne conveniently,) if not, go about your worldly occasions, and endeavour to heare masse after; for it is of great merit, and God will blesse your affaires the better all day after. But obserue that what thing soeuer spirituall or corporall you go about, or intend to doe, allwaies, to direct it, to Gods honour and glory (who is present with you euery where,) saying these or the like words;

9. I be-

9. I beseech thee my God, that this which I am to doe, or goe about, may be highly to thy honour and glory. Or thus. I wish my deere Lord, that I could please thee in this act, or businesse, as the greatest saints, and Angells doe in heaven. You see, that to doe this, is but a small and easy thing; and you may say it, in your mynd, which none but God, who knowes & sees the secrets of all hearts, canne obserue, to whom certainly it will be very acceptable, and to you meritorious and profitable; for in making this short act, there is no labour, trouble, difficulty, or austerity; but this direction may be practised, with great sweetnesse and facility, by euery Christian, poore and rich, great and small, sick and healthy, in all occasions and affaires, and it is to be taught to children, euen from their infancy, for the vse and dayly practise of it, will make it pleasing, and easy; and it being so small a matter, though great before God, none canne excuse himselfe from performing this litle in Gods seruice, saying, I haue no tyme, by reason of my many occasions and affaires, whereas, so few words my be inwardly said in the very going, or acting any businesse what soeuer.

10. For

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10. For in the most serious employment that canne be, they may remember, to thinke once of God in their mynd; neither ought they so to employ themselves in worldly affaires, as wholly to forget God, being created to serue him in this life. which if they doe, in the other, they shall enioy him in glory, for euer; and for those that doe very litle or no seruice to his diuine Maiesty, the least they ought to doe; is, to offer vnto him a desyre, to serue and please him, in directing (as is said) what they doe, by so few words to his honour and glory, or wishing in their heart, that they could please him; which is quickly donne without paine or trouble; they giue way to, and intertaine many vaine and idle thoughts; why not then a few good thoughts? this being to their spirituall profit, and that to their great hurt. for truly God will not leaue the least good act, or thought vnrewarded. Moreouer this hath an other benefit; for besyde the merit of those acts, they preserue the mynd, from those which are euil and sinfull. Also they dispose a man, and keepe him myndfull, to resist his passions, if by chance in occasions he find him selfe moued; and withall they procure a quiet
and

and pure conscience, and a strict friendship, and familiarity with God, this is a blessing and happinesse, to those only knowen, who by vse therof, haue the delightfull feeling of it; there is none so ignorant or dull, but may practise it being in so few words, and so easy.

11. But they that can spare tyme, may remaine longer in prayer, both morning and euening, then they, whose occasions doe not afford them that benefit; and commodity; and for their comfort, it will much auayle, to read, or heare a chapter of the life of Christ, his saints, or of some other spirituall, and deuout booke, gathering thence, some pious document, wherein to employ their mynd, and moue their affections to God, who is allwayes present (as is said) looking on, and considering what wee thinke and doe.

12. Note also, that when you read, any pious thing, you must not runne it ouer, as a horse galloping in haste, but slowly, and attentiuely, with a desyre rather to be moued to deuotion, the loue of God, and other spirituall affections, then to know, through curiosity, what it is, or what is contained in the booke; which is a cammon temptation of the deuil; for

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when

when in reading, one is moued inwardly, by the holy ghost, to deuotion; he ought to rest in it, and go no further; but Sathan who allways watcheth to hinder our good, doth edge vs on, to read more, and more, vnder a pretence, of getting greater knowledg, and to be more moued to deuotion; but in the meane whyle his intention is, that the inward motion of deuotion, may decay, (least by it, any spirituall profit might be gained) and when you think it will continue, and that you may haue it, when you please, by too much reading you shall find your selfe dry, and voyd of any good motion, by reason you did not accept, and make good vse thereof when he gaue it.

13. VVeread, to be moued, to deuotion; if we gaine it; what neede wee seeke further, till we haue fed on that, it being our spirituall foode? we find, that when S. Francis had any holy inspiration, (though trauailing) he would desire his companion, to go on a litle before, and he did sit him downe, till he had eaten that holy bitt, by due consideration, and some pious affection, with thanks to his diuine Maiesty.

14. Therefore, in reading, being moued; instantly shut the booke, or lay it a syde;

syde; then ruminat, or quietly consider in your mynd, what you read, and to what in particular you are moued; and accordingly make some act of vertue; as for example, being moued considering that by your sins, you often offended God, and deserued his displeasure, endeavour to be grieued, make an act of contrition and desyre God to pardon and forgine you. if you are moued to the loue of God, considering his benefits, and loue to you; endeavour to be thankfull, makeing acts of gratitude, and desyre his holy grace, that you may serue him more seriously euer after, then formerly; and so of other things; this is the manner to read with merit, and profit, and it will delight the mynd very much, and induce the soul, by degrees, sweetly to take content and ioy, in spirituall things, and the seruice of God; this is a necessary digression from my first purpose, and a profitable aduise.

15. Now returning to what we left; and supposing that your affaires were directed, and disposed according to your occasions and state of life, till dinner tyme; then, betake your selfe for a litle space, to the oratory, or place of prayer, there briefly, desyre God to giue you light,

and grace, to call to mynd, what you did amisse, in thought, word, and deede all day, till then; examin your conscience, and if you find any fault committed, cry **God mercy**, aske forgiuenesse, and purpose to amend, saying. My God, I haue sinned against thee, for which I am heartely sorry; sweet Iesu for thy bitter passion, haue mercy on me, and forgiue me; for I resolute to dye rather then offend thee more. and desyre the B. V. Mary, the Mother of God, to pray for you; but if you committed no offence, giue God thanks, for hauing preserved you, acknowledging that if he had not so done, through his holy grace; doubtlesse you had fallen into many sinns.

16. This humble acknowledgment is very gratefull to his diuine Maiesty, and if you haue tyme, you may say the littyanyes of our lady; if not, nor, conueniency of place; make this examination mentally in the same place; whilst you expect dinner, that you may not omit so good a custome and exercise: The table set, and grace said, according to the Catholick custome, sit downe; calling to mynd, that the heauenly banquet (to which you are inuited by the Sonne of God, who came in proper person for that

that end, from heauen to this world) is prepared for you; and that they be most happy, who are now sitting with him in glory, at that ioy full, and endlesse feast; therefore with true affection, wish heartely, that yow were there among them. At other tymes, whilst you are at the table, consider how carefully God doth prouide for your sustenance; and that many better then you, and greater seruants to his diuine Maiesty, and farre more deseruing then you, often haue not meate to eate; thinke then on those pious foules that for Gods loue, liue in wods and desert places, content with bread and water, few hearbes, and rootes; and others, in cloysters or monasteryes, that feede meanly, only on fish and such like; they fast long, and lye hard; and you hauing such varietyes, or at least, more then sufficient; for want of dainties, are scarce well contented, or not so thankfull, as you ought. Hence inwardly produce an act of mortification, and gratitude, for this his care had of you, providing so well for you, not louing, nor seruing his diuine Maiesty, as others doe, and as you ought.

17. VVith these, and the like good considerations, you shall feede your soul

spiritually, as with these meats you feede your body corporally; and allwayes seeke rather to satisfy nature, that you may be able to serue God, and performe the duties, and obligations, of your state; then in any wise; please your taste, or seeke sensuality, and delightfull gust, in eating and drinking; then dinner ended, and grace said, recreate your selfe, with some indifferent pastime, and honest conuersation, for an hour; or goe about your houshold, or other worldly affaires, as your occasions shall require, directing all, to God's honour, and glory, as is formerly said; and if you canne afford so much tyme, in the after noone, you may read, some chapter, as is said for the morning.

18. About fve of the clock. (I speake to those that canne spare tyme,) goe to prayer, either vocall, or mentall, or at any certaine hour in the euening, and spend such tyme in it, as you canne afford; yet. commonly if it be in mentall prayer, excede not an hour; and at supper, and after, obserue what is said, for, and after dinner; at nyne of the clock, or soone after, goe to the place of prayer, examine your conscience, say the litanies, and if you please, ad to it, the euening prayer.

prayer, or act of contrition, which heere followeth; then sprinkle some holy water, on your selfe, your chamber, and bed; for besyde, that it increaseth grace, in the soul, (as learned diuines hold), it is of great force, to bannish thence, any euil spirit, and it produceth many other good effects; this the holy church and dayly experience teacheth; and our holy Mother S. Teresa writeth much *in her life 31. chap.* of the efficacy and good thereof. then laying your cloathes of, desire God, to stripp you, of all sinne, wherewith your soul is couered; this donne, go to bed, blesse your selfe, making the signe of the crosse; and setting your selfe, to sleepe, desire his diuine Maiesly, to giue you good rest, that night, that the next day, you may be better able, to serue him, and performe your other obligations, according to your state of life; and to this end, craue the assistance of the B. V. Mary, your good Angell, and the saint to whom you are most deuoted; then with some good thought, of the passion of our Sauiour, or some other spirituall matter, put your selfe to sleepe.

19. This is a plaine and very easy way to serue God, and it is of such sweetnesse, merit, and profit, that in a litle tyme,

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they that vse it carefully, will gaine great perfection in the loue of God.

20. I haue knowen a gentlewoman of good fashion, married, of many busineses, and hauing, not a few children, who gaue her selfe to this exercise, not a full yeare, when she told me, that she not thinking, of God, her soule would be often inwardly employed with him, making acts of loue, by reason whereof, she beganne in a short tyme, to take such delight in it; that she did spend some hours in mentall prayer euery day, with great facility and content of mynd; thus she became spirituall, full of charity, and good workes, which happinesse, I wish vnto thee deere Christian by the practise of this exercise, desiring thee to pray for me.

THE FOVRTH CHAPTER.

The morning Prayer after you are vpp.

1. **O** Most blessed Trinity, God omnipotent, most bountifull; whose soueraigne power, is ouer all thy creatures, and who do'st continually desyre their welldoing; I doe adore thee, in the
presence

presence of thy blessed Angells, acknowledging, and confessing thy benefits, to me, thy vnworthy seruant, to be very many, and that by thy holy prouidence, and power, I was preserved this last night, from sinne, and an vnprovidend death; for which, and all thy other gracious fauours, I am most heartely thankfull, and would, if that I could, in some kind returne loue for this thy loue and mercy, but know not how; yet my deere and louing lord, I doe most humbly beseech all thy blessed Angells, saints, and creatures, in my name, and behalse, to be thankfull vnto thee, and praise thee, for all eternity; and all my bowells, powers and senses, of body and soul, praise thee, with them, for euer; for thou art God omnipotent, goodnesse indeficient, our gracious king, our prouident lord, our most mercifull father, and bountifull benefactor, from whom we enioy our being, and what else we haue: thou art therefore highly worthy, of all adoration, worship, loue, seruice, and praise, yea, and of all thanks, honour, and glory, in heauen and earth; I wish, my God, that I had as many hearts inflamed with diuine loue, as there has beene, or shall be creatures, till the worlds ends; that I might em-

ploy them all, in thy holy seruice, praise, and thanksgiuing; though this had beene but litle, in comparison of the much I owe vnto thee; o lord accept of my desire, and true affection, which, with my body and soul, all the thoughts, words, and deedes, of my whole life, and chiefly of this day, I willingly and freely doe offer vnto thee, that all may be to thy honour, and glory; assist me heerein with thy holy grace o lord, and so direct, and protect me, this day, that I may not fall, from the obseruance of thy holy lawes, but in all, fullfill thy blessed will, serue thee with more fidelity, loue thee with more sincerity, and rather dye then once offend thee. to whom be all thanks, and praise, in heauen and earth, world without end. Amen.

The euening Prayer.

2. **O** Most gracious, and mercifull God, of whose goodnesse it cometh that thou art serued, and praised, by all thy creatures; thy eyes, are allwayes looking on thy seruants, and thy eares, open to heare their prayers, and thy louing heart, inclined, and ready to grant what they desire. thou ha'st o lord vouchsafed,

safed, to heare my voyce (though a wicked sinner) and grant me my request, hauing preserved me this day, from many dangers, the power of Sathan, and the slavery of sinne, to walke in thy sight, according to thy holy will, and lawes; thankes infinitely be vnto thee; for I doe confesse, my God, that euery moment, I had fallen to sinne, if thy holy grace, had not supported, and kept me vpp, being of my selfe fraile, vnconstant, and prone to alkenil; blessed may'st thou be my God for euer; and all thy creatures, with thy owne goodnesse, and mercyes, praise thee, for all eternity. Let thy name, o lord, thy power, and bounty be knowne to all, that know thee not, that they may honour and magnify thee. bring all, my deere God, by thy great power to loue, serue, and praise thee. O my most louing, and liuing lord, my good, and gracious Father, my mercifull and sweet redeemer, make me thankfull, for all thy blessings, and holy gifts; and as thou ha'st mercifully, preserved me this day, so I humbly beseech thy diuine Maiessty, through thy goodnesse, to keepe me, this night, from all illusions of Sathan, vnprovided death and sinne; that rising in the morning with sweet Iesu, the true

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sume of iustice, I may with all thy creatures thankfully blesse, and praise, thy holy name, through Christ, thy said deere sonne, our lord. Amen.

A Prayer, or act of contrition,
going to bed.

3. **M**ost mercifull IESV, my sweet Saviour, and deere lord, I am thy creature, and the worke of thy hands, redeemed with thy precious blood, and one to whom thou ha'st beene allwayes bountifull, and beneficiall, which, my God, I regarded not, as I ought; but sinned willfully, against thee, who art worthy of all loue; and therefore I am vnworthy, to lift my eyes, or behold the heauens, or to appeare in thy holy presence. I doe confesse that in the wickednesse of my heart, I haue contemned thy holy will, not obserued thy commandements, neglected, thy sweet inspirations, the wholsome counsells, of thy seruants, and the good aduises, of my ghostly fathers; I followed the foul, and vniust desyres, of my heart, and by my wicked life, was the cause, of thy Bitter Passion, Bloody wounds, and painfull death; I haue often troubled

troubled thy holy soul, and afflicted, thy
 louing heart; my iniquities, are great,
 and many; and like a heavy load, doe
 vehemently oppresse me; I deserued, thy
 wrath, and indignation, and am not fit
 to liue on earth, or enioy the benefit, of
 the ayer, by which I breath, for hauing so
 grievously offended thee. o my deere Ie-
 su, I am very wicked, I haue not kept my-
 ne eyes, from beholding vaine objects,
 nor myne eares, from hearing detra-
 ction, nor my tongue, from lyes, and las-
 ciuious talke, nor my hands from vnclea-
 ne, and vnciuill touchings, nor my heart
 from malice, and desire of reueng. O my
 God, what shall I say, whither shall I goe,
 or what shall I doe? my heart, would
 burst with griefe, and now doe loath to
 liue, for hauing offended thee; o cursed
 sinne, I wish, I had neuer knowen thee: I
 doe abhorre thee; I doe detest thee; O
 beauty of the Angells. o comfort of the
 world sweet Iesu: I am most heartely
 fory for hauing so displeased thee; and at
 thy holy feete, I accuse, and condemne
 my selfe, I am the worst of sinners, and
 iustly deserued hell. haue mercy on me, o
 haue mercy on me, deare Iesu; forgiue
 and pardon me; o grant me, for thy Pre-
 cious Wounds, a sorrowfull and repen-

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tant heart, and forgiuenesse of my sinns. free me from hell, and Sathan, receaue me to thy mercy, and fauour; afford me, thy holy grace, heereafter to amend, and liue, and dye, in true faith, hope, and charity, who do'st liue, with the father, and holy Ghost, true God, for euer and euer. Amen.

A profitable aduise, to be
oblerued.

4. **D**Eare Christian, though God be highly pleased with deuout prayers, and is very willing, to heare vs; yet you must not come to him, at any tyme, being in sinne; vnlesse you first resolue to forsake it, and discharge your conscience, with the first opportunity; for otherwise, you doe but tempt God; which is a great offence; for where sinne is, there the deuil is; how canne you then pray, and desyre God, come vnto you, and giue you his holy grace, if you doe not resolue to forsake the deuil. but intertaine him, in your soul; and the opposit of grace, which is sinne? this were truly, to deride and affront his diuine Maiesty, with an open contempt. for as light, and dack-
ness,

ness, cannot be together : so God and the devil, sinne and grace, cannot be together, in the same soul; what fruite canne be expected from a withered tree? the soul in sinne, is dead, and withered, what fruit of grace, or merit, canne thence procede? doe not offer so foul an abuse to God. but as often, as you find, your selfe guilty, of any crime; first, cry God heartely mercy; be truly sorrowfull, for hauing offended his diuine Maiesty, and resolute to goe to confession, with all speede. then your prayers, may be gratefull, and acceptable; and you may find him more forward to forgiue and grant you his grace, then you, to aske or demand it. But perhaps, you not knowing the hurt, and euil of sinne, and your obligation, to forsake and abhorre it, and to serue God, with all your heart; you doe not truly weigh (as you ought) what it is, to offend God. Therefore you may often read, the following considerations.

THE

THE FIFTH CHAPTER.

Briefe considerations , inducing,
man , to the knowledg of him-
selfe , his duty to God, and a
loue to heauenly hap-
pinesse.

1. **A** Man that knowes not his obli-
gation, or what benefits he recea-
ued, from an other, canne hardly loue the
party deseruing , or be as thankfull to
him, as he ought, or would haue beene, if
he knew them , or were informed of
them. he therefore that shall reade these
following considerations cannot be ex-
cused , if he be vnmyndfull of God , his
chiefe benefactor; neither canne he be
ignorant of his benefits, and obligation,
to loue , and serue him.

2. First consider, how that great God,
of all goodnesse (who was. from all eter-
nity, without begining ; and shall be for
euer, without end, maker of heauen, and
Gen. 1. earth , created man , according to his
v. 26. owne similitude , and likenesse ; that is.
Gen. 27. with a reasonable soul , free will, memo-
ry , and vnderstanding : adorning him,
with originall iustice , sanctifying grace,
faith,

faith, hope, and charity; and by a speciall gift, the body, without contradiction, or rebellion, of the sensitiue part, was subiect, and obedient, to the spirit, or superiour part. so that, both being well ordered, to wards God, might claime a right, to the kingdome of heauen, if Adam had so pleased; Also he being created in this happy state of innocency; for his more content, was placed by God, in pa- *Gen 2.*
radise; the only place, on earth, of all de- *v. 15.*
light, and pleasure; what obligation, ariseth hence, to loue, serue, and praise God, appeareth plainly to all, but to the vngratefull;

3. Secondly consider, that for the vse and seruice of man, God created, this visible world, with all things contayned therein; and gaue him, the dominion, ouer all creatures, as being their lord. King *Psal. 8.*
Dauid sayd; thou ha'st, o lord, appointed *v. 8.*
him, to haue the gouernement of all crea- *9.*
tures, and ha'st subiected all, vnder his feete, the fowl, of the ayre, the fish, of the sea, and the beasts, of the earth; so that Adam's call, to any of them, was command sufficient, to lye at his feete. hence also proceedeth, an obligation, to praise God.

4. Thirdly consider, that the end, for which,

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which man, was thus created, placed, in paradise, and made lord ouer all things, on earth. was, and, is; that he considering, God's goodnesse, and power, his great benefites, the wonderfull order, the sweet disposition, the rare variety es, and admirable beauty, and fairenesse, of these visible creatures, might come to vnderstand, and know his creatour, and those inuisible things of God, as the Apostle

1. Cor. 2. v. 9. affirmeth, that neither eye, hath seene, care, hath heard, or the heart of man, canne reach vnto; and consequently, loue, serue, and praise his diuine Maiesty, in this life, and enioy him, in the other, for euer where his glory is; which is mans true felicity. Obserue this well, that, you are created, and beautified, with so many inward graces, and outward ornaments to loue, serue, and praise God in this life: and for so doing, you are promised, life euerlasting in glory; but if you doe not serue him, as you ought, after so many benefites, and obligations; surely, you cannot be without fault, and you will be rebuked, as an vnprofitable seruant, and deprived of that great glory, and endlesse happinesse.

5. V Who looking on the heauens, will not consider, and admire the power, greatnesse,

greatnesse, wisdom, and beauty of God, their creatour? what is the sunne, the moone, and stars, in their greatest light, beauty, and glory, but a shadow, of that great, vnlimited, and indeficient light, and brightnesse, of that infinit splendour, incomprehensible beauty, immense Majesty, and vnaccessable glory, of God, the maker and supream lord, of all, who created them in so great fairnesse for our sakes, and benefit? by that meanes to induce vs, to consider, and vnderstand, that the beauty, and glory, of the creatour, is incomprehensible, and infinitely exceeding theirs; for we may well conceaue, that he who gaue them, so faire a being, of a meere nothing, must farre, without any comparision, exceede them, in all their perfections; and is therefore, worthy to be serued, loued, and praised, euen for his owne goodnesse, and perfections, besydes that we are thereunto obliged, by all those benefits.

6. Moreouer what is, I beseech you, the sweetest ayre, that breathes content, and the cleereft skyes, which giue delight, in the fairest summer day; but a cloud of darknesse, in comparision, of the more then cristaline skyes, cleere brightnesse, infinit light, and endlesse day,
which

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which is, and for euer shall be, in heauen? for if these corruptible things, are so glorious, how farre, more glorious without any proportion, must those be, which are vncorruptible in heauen, where the king of kings, creatour, and lord, of all things, hath made his kingdome, his dwelling seate, his throne of Maiesty, and glory; the habitation of his blessed Angells; the land promised to his faithfull seruants, the true and eternall Paradise, of endlesse delight, where all with ioyfull hearts, shall sing forth his diuine praises, for euer and euer? for, what God of his goodnesse, hath prepared there, for those that truly loue and serue him heere; is so farre Surpassing sence, and all vnderstanding; that S. Gregory admiring, said, my deere bretheren if we consider, what, and how great, the things be, which are promised and prepared for vs in heauen: all what soeuer is on earth, will seeme vile and base, yea, and contemptible, in comparison of them; and grow loathsome to the mynd. for this temporall life, compared with that life, which is eternall, is rather to be tearmed, death, then life; what tongue, (saith he) is able, to expresse, or what vnderstanding, canne conceaue, how great the ioyes are;
of

Hemil.
37. in
8. mag.

of that supernall citty ? to be among the quires of Angells ; to stand with those most blessed spirits , before the glory , of their creatour , to behold God's beautifull countenance present , to see that vnlimited light , to be free from euer dijnng , to reioyce , in enioying , the perpetuall gift of incorruption ? if then the only consideration , of these celestiaall things be of such force , as to make men hate , and forsake all wealth , and pleasures , by reason of the great content , which inwardly it worketh ; what will it be , and cause in vs , when we shall be there present , where we shall see cleerly , all things as they are in themselves ; and aboue all ; that diuine essence comprehending all things , and incomprehensible in it selfe , which only canne perfectly fill , and satisfy the heart , and capacity , of man .

7. This consideration , and desyre , to be there , caused Emperours , Kings , Princes , and thousands of the Potentates , of this world , to forsake their Scepters , Kingdoms , and Dominions , with all the pompe , and pleasures , of this life , and became abiect , in the house of God ; to witt , in a religious state , in great austerity , and pouerty ; King Dauid being , so power-^{Ps. 16.} full , and hauing what content , this world ^{v. 15.} could

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could afford; sayd; then only, o lord, I shall be satisfied, and fully contented, when thy glory shall appeare; as if he said; my God, though I should enioy, all the happinesse, and content of this world, and that they were neuer so great, yet should not I be at rest, satisfied, or haue true content, without the ioyfull sight of thy glory, face to face; for he well knew, that in this, man's true felicity, and endlesse happinesse doth consist; and that for this end, he was created, as is formerly said; the reason of this, is manifest, for mans capacity, is in a manner infinit, and therefore, nothing, but that which is infinit, canne fully content it; for if he should enioy all that is contayned, in heauen and earth, not enioying the blessed sight of God's diuine essence and glory; his capacity would not be satisfied, nor his heart, at rest; because allwayes, there would be some what more, then all that, to be desired, enioyed, and could giue more content; which, is God; in seing whom alone, and enioying his blessed presence, there can be nothing beyond him, to be desyred; all other things whatsoeuer, being finite, and of a limited being; and God only infinit, without beginning, or, ending; and in whom, all crea-
tures,

tures, and such as possibly canne be, are containd, may be seene, and enioyed; so that man's capacity and desyre, not being able to goe further, must of necessity, be thereby satisfied, and fully set at rest, with all, endlesse content, and ioy; which is his blisse. o happy and high dignity of man, who is created for so eminent, and Noble an end; as not to rest nor be truly satisfied, with any thing inferiour to God, who alone canne completely giue him all content?

8. Consider hence, o man, thy great obligation, to serue, loue, and praise God; and once (I pray thee) shoote a right, and with a true feeling, say vnto thy selfe; what a bassenesse it is, beyond all measure, and vnderstanding, that I, a creature so Noble, ordayned for so glorious an end, should (this notwithstanding) employ this great, and rare capacity, in deceauing shadowes, or in affecting any vile, transitory, and vaine creature, or any thing whatsoeuer, inferiour, to God; but principally the foulnesse of filthy sinners o who would be so vngratefull, and iniurious, as to prefer in his heart, and esteeme any thing before, or more then God? O Noble Christian, affect none such, and doe not vilify, and vndervalue thy selfe, whom

whom thy God, doth so highly esteeme, and affect; as to create thee, to his owne likenesse, make thee a cittizen of heauen, his familiar friend, his beloued fauorite, partaker of his glory, and Kingdome; and to feast at his table with delight, for all eternity, if the fault, be not thyne; O deere soul, I beseech thee, once againe, for his loue, and thy endlesse good, all- wayes to place thy thoughts, beyond all that is created, and with blessed S. Augustine, let not thy heart be at quiet, vntill it rest with peace in the abisse of Gods diuine essence and goodnesse, where thou shalt enioy all true happynesse, and sweet content, world without end. Amen.

THE SIXTH CHAPTER.

Of the fall of Adam, from his happynesse, by sinne.

1. **D**Ayly experience teacheth, that flowing wealth, worldly content, and pleasing prosperity, in this life so steales the heart of man, euen from himselfe; that he easily forgetts, what he was, is, or shall be; or by whom, he hath his very being; and so falls blind fold (as

we may say) into the pitt of sinne. Therefore, that a man may come to know himselfe, and his owne misery; and to prevent so great an euil; it will be good, often to consider, that he was a meere nothing, before God created his soul, by his infinit power: and as for his body, it is framed; of the filthy slime, of the earth; *Gen. 2* and when it comes, to the best, it is but a *v. 7.* vessell, of corruption, subiect to many *Iob 14.* diseases, full of vncleanesse, and ofren, by *v. 1.* these, and his other euil conditions, and qualities, he is both noysome, troublesome, and vntollerable to himselfe, and others; and wery of his life; though his wealth, or calling be neuer so great; and to vnderstand his greater misery, let him carefully reflect, on what, his body and soul, shall come vnto, after his death; as touching the body, which is so much pampered, and cared for, as we dayly see; it is but a dead, insensible thing, by all friends forsaken, and speedily turned out of his owne house, taken to the Church, and cast into a hole of the earth, there to rot, and putrify, and become meat for wormes; but which is worst of all; what shall become of the poore soul? to heauen it goes not, to purgatory, it may; but to hell, is most like; for if he dyed in sin-

C

ne,

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ne, he is not only the enemy of God, but also, the slave of the devil, and fuel, to burne in hell fire, for all eternity; the way, that leadeth to heaven, is narrow, and few goe therein; but the way, that leadeth to hell, is large, and many goe thither. live therefore deere christian, as thou do'st intend to dye, and allwayes doe, what at thy death thou would'st wish, thou had'st donne. then pride, and worldly vanity, shall take no hold in thee, nor cause thee, to forget thy selfe, and thy duty towards God.

Esa. 2. What caused Lucifer, to forget himselfe? but his too great beauty, of which, he tooke the occasion (through pride) to aspire to be like vnto God, in glory; for which sinne, he was cast headlong, from the height of heaven, to the depth, of hell, where he must remaine in perpetuall torments, and endlesse flames;

Gen. 3. 3. In like manner, Adam, hauing all content, and pleasure, of this life, placed in Paradise, forgot himselfe, and his duty towards God, his sweet creatour, and benefactour, from whom he had all; and through ambition, and pride, desirous, to be as God, knowing good and bad, lost gods fauour, and grace, the happy state of innocency, wherein he was created, and

and was bannished, from paradise, and deprived of all the delights and pleasures thereof. this fatall fall, of these two, is well exprest in this verse, which I read, in the life of a saint (*primus ad ima ruit, magna de luce, superbus, sic homo cum tumuit, primus, ad ima ruit,*) in English thus; (of too great beauty proud, the first of angells fell; so did' the first of men, when he with pride did' swell.)

4. King David, that blessed Prophet, considering the fall of Adam, and the misery he came vnto, sayd; when man was in honour, and dignity, he vnderstood it not, that is, he did' not consider it, as he ought; and therefore forgot himselfe and his duty, towards god (of whom he depended and had his being, and that noble, and rare capacity, that great honour, and glory, of originall iustice, the happinesse, of being placed, in paradise, and ordayned, to enioy God for euer in glory,) and would be like vnto him; and thus he fell into sinne, as Lucifer did; and so was deprived of all; and compared, to the brute beastes, and became like vnto them, (as we see most doe euen at this day) following sensuall or bestiall appetites, and not the light and conduct of reason; by which he ought to moderate,

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rat, and rule those bestiall inclinations, and order all, to god's honour and glory.

5. This want of considering, what we ought to doe, in all occasions, according to our obligation, is the ruine of many thousand soules, and the great sea, wherein most of the world, are drowned. I wish to God, men would be like themselves, reasonable creatures; and reflect more, on them selues, and their actions, then they doe; then surely, no wealth, no world's content, no pride, nor ambition, no pleasure, nor prosperity, would so hoodwinke their eyes. and vnderstanding as to make them, forget their obligation, and duty, to God; by placing their hearts, and affections, on creatures, and not vppon their soueraigne lord, and louing creatour; or on transitory, and not eternall things. woe be vnto them, that spend their dayes, in pleasures, and in an instant they descend to hell.

106.
21. v.
13.

6. Now let vs consider more in particular, the manner of Adam's fall; he, as is formerly said, being so nobly created, placed in paradise, hauing the fish, of the sea, the beasts, of the earth, and the fowl of the ayre, to come at his call, as to their lord, (a great dignity) and the earth, without labour, yealding all sort of flowers,

wers, hearbs, and fruit; that he might eat what he listed, and doe what he would', to the end, therefore that he might not forget, that he had a superiour, ouer him; and a lord, from whom he had those benefits; God gaue him a command; which *Gen. 2. v. 17.* was; not to eat of the tree, of the knowledg of good, and bad; which was sufficient (chiefely with the punnishment threatned that they should dye if they did' the contrary,) to keepe him myndfull, of his dependence, duty, and obligation, vn- to God; But the Serpent (saith the scripture) being craftier, then all others, (this, *Gen. 3. v. 1.* was the deuil, enuijng that great happi- *Ec.* nesse of man, (who was to enioy in hea- uen, those places, which he, and his apostarat angells, lost, for their pride) did endeavour, by all meanes, to worke his fall, ruine and destruction; you see what the fruit of enuy, and malice is.

7. And to compasse this (being apt, and knowing, how to deceaue, and make things, appeare, otherwise, then really they are in themselves) with a cunning sleight, he came to Eua, (not to Adam, she being easier, to be wrought vppon) and sayd; why doe not yee eat of that tree, meaning the forbidden tree, of which, the fruit was very faire? she an-

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were, that God commanded them, not to eat thereof, saying, that whensoever we doe eat of it, we shall dye; the subtil deuil, replied, you shall not dye; as if he said; belieue it not, there is no such matter, but God knowing, that if you doe eat of that tree, you shall be like gods, knowing good, and bad, hath therefore threatned, that you should dye; and commanded you not to eat thereof, least you should be like himselfe, knowing good and bad; this was a strong temptation, by which Eua, was allured (through ambition, and pride, aspiring to that great dignity, to be as God) to consent, and did eat, of it: she also gaue of it to Adam, who by her persuation, did eat thereof, to his cost, and our's.

8. O vnhappy happinesse, so much desired, by which, true happinesse was lost; For Adam had no sooner offended, (breaking gods command,) but instantly he was deprived of originall iustice, and that faire garment of innocency, with which he was inuested; and then saw his owne nakednesse, and filthinesse; which, through shame, caused him, to hyde himselfe, among the tree's; God demanded of him, where he was, and why he hid himselfe? he answered, that he was naked,

ked; who told thee, that thou wert naked, (God said to him) but because thou did'st eat, of the forbidden tree? and without delay, both he, and Eua, were banished from Paradise, voyde of all grace; and then, he who a litle before, commanded all creatures, had all things, without toyle, and labour; and could delight himselfe, in what he pleased; was forced, to labour, gaine his bread, and earne his liuing, by the sweat of his browes, turning and digging the earth; yea the very fishes, fowl and beasts, regarded him not euer after.

9. For as he rebelled against God, and Disobeyed him, being the common lord, of all; so they rebelled against him; by which, he might be sensible of his crime; but to conclude, Adam, by the persuasion of Eua, and the lye, of the deuill, (through ambition of greatnesse,) eating of the forbidden fruit, lost the felicity he had, and got not the other, which he ayimed at. this vnlawfull desire of Adam, is so crept, and rooted in the hearts of men, that to compasse their ambitious ends, or some pretended, or affected pleasure, they litle care, to breake gods command; and the deuill is so cunning, that he makes things appeare so pleasing, ac-

according to the humor, and disposition, of euery one, which he well knowes, and vnder the colour of some great happinesse, or delight, he deceaues them, they eat the forbidden fruit, that is, they commit the sinne prohibited, by God; and instantly, they see their owne nakednesse, and become most vnhappy.

10. Many doe ayme at riches; to compasse this, the deuil will suggest: make such and such a bargaine, there is a good occasion offered, thou may'st gaine much; and though it be vsurious, and forbidden, the desire of welth, blinds him, and the hope of dayly profit to come in; makes him willingly yeald thereunto. and, if he be a man in office, that may profit thereby; then to compasse his intent, he oppresseth the poore, exacteth more, then he ought; troubleth any, that can giue him some what, to redeeme their vexation; though it be neuer so vniust; if he be a receauer of rents, alas, how much doe the poore tenants, suffer, and how much doth he gaine, to bere with them, from tyme, to tyme, and afterwards, how false will his account be vnto his lord? if he be one, that is in suit, of law; how many false surmises, he will pretend, how many frends
he

he will procure, to speake to the iudg, how many bribes giues he vnder hand, though in his conscience he knowes, that he has an, vniust cause? if he be one that pretends some dignity or honour, and hath a competitor in court, how many falshoods he inuents, how many crimes, he doth relate in priuat, of him, though he knowes, they are vntrue? and how many great promises doe these fellowes make, to get their intent?

11. If he be a fauorit in the court, how many protestations, and expressions, and often not without great oathes, that he will be a frend, and that, he, who stands in neede of his assistance, needeth not doubt of his sincerity, though he hath no mynd to performe it; or perhaps, he did as much, to the mans aduersary, and tooke a bribe, of both partyes. And if he be a iudg, peraduenture he doth the same. Also aduocats for gaine, defending vniust causes; merchants and trad'smen, selling bad ware, for good; and vsing deceit in weight, and measure; and so of diuers others, that doe vse many vniust wayes to attaine to what they pretend, and ayme at; very litle careing whether it be against god's command or no.

12. But when all is donne, they see

themselves naked, and voyd of grace, where with the soul was fairly inuested, they see their owne filthinesse, that is, the foulness and vgliness of their sinnes, they are troubled at it; they are ashamed, to appeare before God, or their Ghostly Father, who is in his place ouer them; they hyde themselves, they shune his sight, least they shoul be repr hended, they loose their inward quiet, and peace of conscience, the remorse and worme of sinne, gnawing and tearing the poore soul, in pieces; which is turned out of Paradise, to witt, the ioy and content, it had, while she was in the state of grace, and God's fauour, in so much, that prayer it selfe, which formerly, was wont to be sweet, and pleasing, and any thing, that may put them in mynd, of their offence, becometh loathsome to them.

13. But they must dye for euer, as Lucifer did, without repentance; or liue as Adam did, by the sweat of his browes (if they be so fauoured) sorrowing, weeping, digging, and labouring the earth of their soul, turning it ouer, and ouer, by a carefull examination, and good confession, to bring forth the worthy fruits of penance; which is forgiveness of the offence, against God, and recovery of his
holy

holy grace; and then they may eat the bread of life, Christ Iesus, in the most blessed Sacrament of the Altar and be eternally saued, and liue for euer, as Adam doth in glory.

14. I said before (if they be so fauoured) as Adam was, to get tyme of repentance, which perhaps will not be granted to euery one; nor to thee, if thou do'st continue long in sinne; and not make good vse of the tyme, which God doth giue thee to repent. doe not therefore procrastinate thy conuersion, but repent in tyme, least the thread of thy life, be suddenly cutt, and then, it will be too late; and consequently, thou must perish both body and soul for euer. for as the body and soul did partake of originall iustice, so they did partake of the originall sinne, and offence of God; and therefore both must endure the punishment; the punishment is death: which Adā did not only deserue to himselfe, but likewise to all his posterity, as touching the body; for S. Paul sayes, by one man-
Rom. 5. v. 2.
 sinne entred into the world, and by sinne, death, and so death passeth to all men, because they are of Adam's nature, that for sinne was condemned to dye; whereas if he had not sinned, learned diuines

affirme, that all had beene translated
aline into the Kingdome of glory. by
this you see, deere Christian, how Adam
fell, by sinne; and how great a good is lost
thereby; and how great an euil, doth
follow, as a punnishment, besyde the
eternall punnishment, and death, of the
soul, that dyeth in sinne.

THE VII. CHAPTER.

Of the hurt and euiles of sinne,
more in particular.

I. **T**He hurt of sinne (besyde what is
formerly said) is such, and so
great, both in this, and the other life, that
being well considered, it is able to dis-
may, and terrify, any man, from euer
offending, the high maiesty of almighty
God; for, as touching the body, which
was created to liue immortally, (if Adam
had donne right,) by sinne, (as we day-
ly see, and the scripture doth declare) its
become mortall; remember man, that
thou art dust, and into dust thou shalt
returne, that is, by death; but good God,
how many miseryes, dayly indisposi-
tions, and alterations, with grieuous di-
seases, is man subiect to? truly it is able
to moue the hardest heart, to compassion,
and

Ecclesi.

7. v.

46.

Gen. 3.

v. 19.

and griefe, to see and obserue them? O what a torment doth the poore woman in trauaile of childbering, suffer, o what doth, he not endure, that is troubled, with the stone, collik shrinking of the vaines, conuulsions of sinewes, canckers, and many other vgly vlcers, and diseases, so noisome, that they desire rather to dye, then liue; ad also, to these, the affliction of mynd. (with the trouble of their disordered passions which altereth body and soul; as feare, griefe, anger, enuy, desyre of reueng; the rebellion likewise, of the flesh, against the spirit, besyde the outward motiues of griefe; as warrs, famine, pouerty, plague, losses at sea and land, crosse children, wiues, husbands, and euil neighbours; persecutions and imprisonments and innumerable other causes of affliction, where with man is continually vexed; all these as forerunners, and messengers of death; do putt vs in mynd, of sinne, by which, it crept into the world.

2. And as for the soul; besyde the ignorance, (whence all errours proceede) the dullnesse of spirit, inconstancy in good, malice, and other euiles, which come by sinne; the soul that was most beautifull by grace, God's owne likeness,

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2. Cor. nesse, and image, his seat, and throne, on
 6. v. earth; his liuing temple, his Kingdome,
 16. where he desireth to delight himselfe,
 with the children of men; where he
 keepeth court, accompayned doublelesse
 and attended, with the blessed quires of
 Angells, his gracious courteours; this
 soul (I say) by sinne; is deprived, of all
 that grace, beauty, and glory; of the So-
 ciety of those blessed angells, and of the
 fauour, and loue of God, whom the sin-
 ner, takes by the shoulders (as we may
 say) and turnes him out of doores, be-
 ing the light of heaven, the beauty of
 the Angells, his owne creatour, and only
 good: and then smiles on the deuil, bids
 him welcome, and takeing him by the
 hand, leades him in, and deliuers him
 possession of his soul, which God made
 choise of for himselfe, as is said: and
 so the sweet and most beautifull image
 of God, is altered, made foul, vgly, and
 black; his pleasant seat, destroyed, his
 temple, prophaned; his holy altar, defa-
 ced; the house of God, made the habita-
 tion of Sathan; and his court, the denne
 of thieues, vgly spirits, abominable deu-
 les, and is deprived of all right to the
 Kingdome of heauen, the Sociery of the
 Saints, and Angells, the glorious sight of
 the

the diuine essence, the infinit Maieſty,
and the incomprehenſible, and endleſſe
goodneſſe of God, wherein mans true fe-
licity, doth conſiſt, as is ſaid formerly.

3. And thus the poore deſolat ſoul,
vowde of all grace, falls from ſinne, to
ſinne, and at length, parting this world,
in that miſerable caſe, vnder the cruell
tyrannie, of the deuil, is caſt into perpe-
tuall darkneſſe, to the profound pitt, and
ſtinking lake, of the damned, ſtill bur-
ning in fiery flames, but neuer a conſu-
ming, crying, and lamenting, without
redreſſe, or hope of helpe, ſuffering the
moſt furious iniuries, and crueltyes, of
thoſe helliſh ſinns, the moſt fearfull, and
horrid ſights, of the filthy, and terrible
infernall impes, in moſt abominable,
and vgly ſhapes; and the dredfull tor-
ments, of thoſe hideous beaſts, whoſe
raging ſpite, againſt the curſed ſoul, is
vnexplicable; and thus in hell, they muſt
remaine, as long as God, is God, that is,
without end.

4. O what hurt doth man receaue in
body and ſoul by ſinne? o who would
not abhorre it? are not theſe deare Chri-
ſtian, well conſidered, able to cauſe any
reaſonable man, to forſake it, and at all
tymes feare it? O what pleaſure on
earth,

earth, should not man forgoe, though neuer so great, rather, then fall into so many endlesse euiles: O blindnesse, yea madnesse, of the children of Adam, who for a moment of pleasure, or a transitory content of mynd; which they take in the creatures, of this miserable world, or a litle wealth, or vaine honour, which are meere nothings; are well pleased, to make so foul, and vnhappy an exchange; as hell, for heaven, the deuil, for God; eternall paine, for endlesse ioy? And which is much to be lamented; these worldlings doe seeme to grieue heauily, when any of their friends doe part this life being but the death of the body, though perhaps, the soul is in glory; but if any of them, in their presence, or company, commit a mortall sinne, by which, the soul is truly dead, and both it, and the body, subiect to all the former miseryes, and to the endlesse paines, of hell; they doe not once grieue, or sigh for it, nay, they often boast of it, and make it but a cause of laughter; this is too well known; and I haue seene and heard it often.

Jer. 12. and I wish it had not beene so; but *Iere-*
v. 11. *mias* sayd, that they take it not to heart, they doe not truly consider, nor reflect seriously, vppon it as they ought; and there-

therefore they will feele the seuerer punishment thereof, to their cost for euer.

5. Our holy Mother S. Teresa, relates a fearfull example, which she saw, and was a true wittnesse thereof. to witte, of one who dyed, in deadly sinne. she was present at the interring of the body, and office of the dead: but while the office was a saying, the corps lay on a hearse; about which, she saw, a number of deuiles, in most vgly, and fearefull shap-
pes, with flesh hookes, and other cruell instruments expecting vntill the body, was after the office, a putting into the graue; then all of them, with those instruments, did most pittifully, and spitefully, draw, teare, and mangell it, with the greatest cruelty, and rage, that could be. at this she was terribly affrighted, and if God had not preserved her, she had beene depriued, of her life; the sight was so fearefull, and the spirits so ouer vgly, and cruell; and thus she concludes; whereas these wicked deuiles, vsed the body, with so great cruelty, o with what rage, fury, and malicious spire, did they vse, and torment, the poore miserable soule; which must be vnder their cruelty, for euer, and euer? are not they hard hearted, and very vn sensible, that belieue, there is a
hell,

hell, with horrid, and most grievous torments, appointed for sinners; and yet doe not feare; but freely fall, and commit sinne; esteeming more, to haue the present content (though momentall;) and the suffering of endlesse flames, and paines of hell for all eternity; then the loue of God, and eternall glory; which by that sinfull content, they loose. by this you may take occasion, to consider dayly, what you doe; and as a help to preferue you from sinne; to haue before your eyes written, in the roomes of the house, in great letters. Remember thy end, and thou shalt hardly offend.

THE VIII. CHAPTER.

Of the great loue of God, to mankind.

I. **I**N the former chapters, you haue scene, in what a noble condition, and for how glorious an end, man was created; and yet how Adam, and in him, all mankind, fell from that happinesse, by sinne, the breach of Gods command; and therefore, were iustly condemned to death, and hell. it rests now, to consider, how,

how, and by what meanes, man was deliuered, and free'd, from sinne, and that eternall punnishment, for as is said formerly, the greatnesse of the benefit, being well considered, and acknowledged; the obligation, and thankes, will be the more. But hitherto, we haue not declared, what sinne, is; or wherein, it doth consist; for thence depend the conclusion of our discourse; and you may easily perceauce, how iustly, that great punnishment, is deserued, and by God inflicted.

2. Sinne therefore, is a thought, word, or deede, against the law, or command of God; in which, thou art to consider two things, the first is, an auersion from God, the second, a conuersion to some creature; that is to say, to forsake God, and his loue; for the loue of a creature; which doubtlesse, is a most grievous offence, and an iniury intollerable; being a contempt, and vnderualuing of the diuine Maiesty, and goodnesse of God.

3. For the sinner doth attribuit vnto that creature, somewhat, more worthy of his loue, for that present, then the infinit goodnesse, of God; which is the compleat object of all loue, and from whom all other goodnesse that is in
crea-

creatures, loue worthy, doth proceede, and depend; which is a great vnderua-
 luing of God, our creatour, of whom we
 haue our being; and therefore, ought to
 loue him, aboue all other things, what
 soeuer, as he commands vs, to doe, in the
 first of the tenn commandements, he
 infinitely exceeding all his creatures in
 perfection; and therefore, the more to
 be esteemed, honoured, loued, and prai-
 sed, then any of them, yea, then they all
 together; and hence the offence, and ini-
 jury, is so much the greater, by how
 much he exceedeth them all, in good-
 nesse and perfection; neither were they,
 euer able to make due satisfaction, to
 his diuine Maiesty, for so great a cri-
 me.

4. For the greatnesse of the offence,
 and iniury, donne to any, hath its pro-
 portion, and value, according to the
 quality, or dignity, of the party, or per-
 son offended; there is none so simple, but
 knowe that it is a greater crime, to abuse
 a Noble man, then a meane country
 man; and a King, then a Noble Man; the
 party, and person offended, by sinne; is
 the great God, and King, of heauen and
 earth, of infinit dignity, maiesty, and
 goodnesse; therefore the offence against
 this

this infinit person, is of infinit malice, which requires, an infinit satisfaction, to wit, of infinit value, this, no creature, could afford, being of a limited, and finit being, depending of an other, and this is the reason, why all their actions are of a limited value, and consequently, their satisfaction could not be proportionable, to the offence, being of infinit malice, as the abuse of an infinit person; which considered; none canne admire, that God all omnipotent, so grievously wronged an iniuriéd, should condemne, the offender, to so great, and seueré a punishment.

5. But what remedy, that this creature, so Noble, should not utterly perish, (though iustly condemned) but be deliuered, from the slavery and tyranny, of sinne, and Sathan; and then restored, to Gods fauour, and grace, in this life, and to glory, in the other? I must confesse, that the worke is great, and hard; though nothing, is difficult, to loue. Therefore, that great God (whose nature is goodnessse, and workes mercy, and whose mercy, farre Surpasseth all his other workes) seing man (his owne likenessse, and image) in that misery; was moued with tenderneesse, of heart, and tooke com-

compassion, on him; and there vppon, in that cabinet councell, of the most blessed Trinity, held in the great, and high court, of heauen; a way, and remedy, was found, that due satisfaction, should be made, and man set free, from his captivity, and flauery, and restored againe, to God's frendship, and a right, to endlesse glory; which was thus.

6. The second person, of the most holy Trinity, the true sonne of God, through loue, did offer himselfe, for the glory of his heauenly Father, and the saluation, of mankind, to become man; and in our flesh wherein his Father, was offended, and in our behalfe, to make condign and full satisfaction, to his Father, for all the sinns of the world; by his holy life, bitter Passion, and painfull death on the crosse; for he was equall to his Father; and as the iniury, was of infinit malice, because donne, to an infinit person, so the satisfaction, was infinit, as proceeding from an infinit person; to wit the sonne of God, whose workes, were of infinit merit, and value; this being concluded, and agreed vppon, in that diuine councell; at, and according to the tyme determined, and appointed, from all eternity; the sonne of God, came into
this

this world, became man, taking on him, our human nature, and most graciously, and louingly, without any desert of ours, by the meanes afore said, made satisfaction, payd, our debt, free'd vs, from sinne hell, and Sathan; reconciled vs, to his heauenly Father, who was offended, and with the price, of his Precious Blood, did' purchase, the kingdome, of heauen, for vs; made vs, coheires, with himsele, of that most happy country, of all felicity, true ioy, and life enerlasting, by which, you see, how true, and louing a friend, our Saviour, Christ Iesus, was, and still is, vnto vs.

7. Nay more then so, knowing how fraile, and apt we are to fall to sinne, and how strong, and full of wyles, the deuil is, to deceaue; that we might not perish, if by chance, we should fall, he prouided, and furnished vs, with all necessary hel-
pes, and meanes, to rise againe, to strengthen and encourrag vs, with alacrity of spirit, to passe the dangerous way of this our peregrination, and come at length, to the safe port, of eternall saluation. for beside preachers and teachers, to instruct, and direct vs, their godly bookes, to comfort, and helpe vs, their exemplary life, to encourage vs, and
their

their miracles, to confirme vs, and the holy scriptures, to illuminat vs; he appointed Seuen Sacraments, by which, we may be secured, from all dangers, and rise, as often, as through temptation, of the world, the flesh, or the deuil, we happen to fall; if we doe not neglect, to make vse of them, in all like occasions, as shall be fit, and requisit; Some, are for preuention, some, for recouery, others, for strengthing, and fortifying, against all euiles. and thus, like an expert doctor, or phisician he hath left vs, salues for all soares; all which, are roakens of his loue.

8. And more then so; for the greater expression, and manifestation, of his sincere affection, towards vs; and to make vs confident, of his loue, and assistance, in all afflictions, and difficultyes, which by the intisements; or malice, of our enemyes, may occurre; He left, himselfe, true God, and man vnto vs, in the most blessed Sacrament, of the altar, who hath all power in heauen, and earth, giuen him, (as he sayes,) to help vs, and grant, what we shall humbly, and confidently, desire.

Math.

26.v.

26.

Math.

28.v.

18.

9. Of this our Holy Mother Saint Teresa, had often experience. For she
many

many times, saw him, most gloriously, in the consecrated hoste, and did obtaine, severall graces, and fauours of him, as she doth testify, in her life.

10. Moreouer, to shew his loue further; after his passion, and death, he went to limbus patrum, and brought from thence, the soules of the Holy Fathers; and after his resurrection; in triumphant wise, he ascended into heauen accompanied with them; and caused the gates thereof, (which were shut, by the sinne of Adam, to all mankind,) to be opened, for their, and our entrance, euer after; and then tooke possession, of that glorious Kingdome, which he had purchased for vs, (as is formerly said,) and with those blessed soules, he began that new plantation, for them, and vs; which to his heavenly Father, was soe acceptable, that he placed him, with our flesh and blood, at his righthand in the throne; of his glory, with all power and Maiesty, as Lord, and King, of heauen and earth, men and angells, where, (the Apostle say's, as our aduocat, what soe-
uer he doth demand, for vs; or we desire
of his Father, in his name; or humbly craue, of himselfe, with loue, and confidence, we shall infallibly obtaine.

D

11. Con-

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II. Consider hence, I beseech thee, o Christian soul, those vnspeakable benefitts, and the tender loue, and sincere affection, of our sweet sauour, Iesus Christ, vnto thee, who, to free thee, from hell fyre, was contented, and pleased, soe to become man, be borne, in great puer-
Inker. tie, to liue in much misery, suffer all
v. 7. affronts, and abuses; to be scorned, spitt
Math. at, buffited, whipt in most pittifull wise,
14. & crowned with thornes, set at naught, for-
15. saken by all; and lastly to endure many reproches, blasphemys, and that most ignominious and painfull death of the crosse with great patience and loue.

12. Then remember, how heerby, he hath prouided euerlasting glory, for thee, in his kingdome; exalted thee, to a higher dignity; and made thee more Noble farre, then thou wert formerly; for though thou wert created, to Gods likeness, yet inferiour, to the Angells, by nature; but now, thy nature, thy flesh, and Blood, is placed, aboue them all, at the right hand, of God the Father, in thy Brother, Christ Iesus; who is created, Lord of the Angells, and appointed iudge of the liuing, and dead; which is a dignity, farre surpassing all Angelicall dignity, whatsoeuer. So that thou art truly,
of

of the blood royall, of the Kingdome of heauen; O what a dignity! O what a great gift and blessing, it is?

13. Thou must therefore obserue that thou being brought to so high a calling, thy thoughts, and conuersation, as the Apostle saide, must be in heauen, and of such spirituall things, as doe conduce thither. One tyme, considering the largnesse, or spaciousnesse, fairnesse and beauty, of the place; an other time, the amenity, wealth, treasure, and excessiue goodnesse, of the soyle; then, the admirable and rare pallaces, therof; the number and glory, of the inhabitants; the spirituall graces, and benefitts; the ioy, comfort, delight, and content of mind, which shall be there enioyed; the vnexplicable brightnesse, and glory, of body and soul, which, all shall haue there; yea, life, without feare of death, health, without feare of sicknesse, ioy, without feare of trouble, endlesse day, without any feare of night, all proceeding, from the blessed sight of the immense essence, of that great God, of infinit goodnesse, in whom all things, are seene; whose excellency, and perfections, are incomprehensible; then that celestiall harmony, musick, and sweet conuersation, of the

Philip

3. v.

20.

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angelicall spiritts, and Glorious Saints, and (which is foreuer to be desired) the ioyfull company, familiarity, and true loue, of Christ Iesus, thy deere Brother, now Lord of the soyle, who rulerh, commandeth, and directeth all; for whose sake and loue, the very Angells, will honour thee.

14. O what heart will not reioyce, to call to mind, that at length, after all our miseryse heere; by his meanes, wee shall be inhabitants in that happy kingdome, and enioy this soe great felicity for all eternity? to which of the Angells (said *Heb. 1.* S. Paul) did God euer say; what he said to our Sauour Christ Iesus, true God and man; thou art my sonne, this day, I did beget thee? O what loue, and tender affection, ough't thou to bere, to this thy deere Brother, thy King, and iudge? what hope of succurre, in thy necessitys, and afflictions, and what confidence May'st thou not haue in tyme of prayer, to obtaine thy request? For I doe assure thee, that he is so louing, and good, that he cannot, neither will he deny thee, any thing, which thou shalt demand with loue, and sincerity. Blessed be for euer, so good, and louing a frend.

15. VVith these sweet thoughts, deare Christian,

christian, delight thy selfe, and passe the tyme, of thy peregrination; keepe them company, for they are compaignious besitting thy calling, and dignity; our conuersation, said S. Paul, is in heauen; for in deede there, a man's heart, and thoughts, ought to be, where his treasure is; and where he doth intend to dwell, and settle for all eternity.

16. Doe not then dishonour, nor disgrace thy selfe, and thy family; doe not degenerate, from that Noble condition, and dignity of thyne, by keeping euill company, which are bad thoughts, or casting thy affection, on the terrene, base, and transitory things, of this fading, and deceauing world, after that thou ha'st bene, so graciously, and louingly, releas'd from thy imprisonment, freed from thy misery, and thy great debt of sinn, and exalted so highly, as to be coheire with Christ, of the Kingdome of glory; a dignity which thou couldst not expect, or wish for; doe not, (I say) keepe that euill company, for they are compaignions, for the Cittisens of Babylon, which is hell, subiect to the dominion of the deuill, and not for the inhabitants, of heauenly Ierusalem, who doe abhor, all that is not pure, to the honnour and

glory, of their King, and the endlesse praise, of their deere and louing Lord God;

17. May not our Sauour well say vnto thee; what could, I doe more for thee, then I haue done? hauing done what he did, and expresse his loue, to thee with so great paine, to thy most great comfort, and glory; and if thou wilt not requite this loue, with louing him, (for he requires no more) looke into hell, and see what the vngratefull, doe there suffer, and the same, or worse, thou shalt endure, for all eternity. Now to conclude, perusing these considerations, thou canst not be ignorant of thy obligation; Sweet Iesu, I beseech thee, to make vs thankful, and keepe vs, from this horrid, and monstrous ingratitude. Amen.

THE IX. CHAPTER.

How to prepare your selfe, before confession, and communion.

1. **T**He first stepp, that a sinner must make, to approach to God, whom he offended; ought to be a humble confession,

feſſion, and acknowledgment, of the injury, and offence committed, with ſorrow of mind, and a deteſtation, of the offence; and a firme purpoſe, and reſolution, neuer more to offend. The next ſtep, is, to come to his preſence, and after the acknowledgment, and declaration, of his offences, to craue pardon, and forgiveness, of all; which is donne, in confeſſion. The third; to reconcile himſelfe, to his frendſhip, loue, and familiarity; which is donne, in communion, to which the reſt are preparatiues;

2. But that this may be donne, with that requiſit reſpect, which to ſo great a God, is due; you muſt firſt conſider, that if a King had inuited himſelfe, to your houſe, to eate, and drink, and be merry, on ſuch a day, not for your cheere, for he needed it not. but of meere loue, and thereby, to take an occaſion, to beſtow ſome great gift, or ſpeciall fauour vpon you; what would you then doe, or what preparation to your ability, would you make againſt the day appointed? Doubtleſſe, you would haue your houſe neatly ſwept, and made cleane, that noe cobweb, or vnſeemly thing, might appeare, or be ſcene, which might be offenſiue, or diſpleaſing to him, but all things well

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sorted, and ordered, to giue him, the greatest content you could.

3. This King, the great God, of heauen, and earth, by a Holy inspiration, the preachers instruction, or your Ghostly Fathers admonition, of meere loue, on some certaine day, that thou do'st resolve vppon, inuitheth himselfe, to feast, and delight himselfe with thee, in the house of thy soule; not hauing neede of any thing, thou ha'st; but thereby to take an occasion, to bestow on thee, some great blessing, particular grace, or gift; I beseech thee then, not to make lesse account of thy God, coming to thee, then of a temporall King, (who could giue thee, but some transitory fauour, or gift) whearas his coming, brings heauenly and eternall blessings to thee; therefore sweepe, and make cleane, the house of thy soule, and let all things be in order, for which purpose you may obserue the following aduises.

4. If you doe often frequent the Sacraments; the day before confessing, and receauing; but if seldome, three or four dayes, keepe your selfe retired, from company, and much conuersation, as farre forth as you can, considering the greatnesse, and dignity of him, whom
you

you are to entertaine, and the greatnesse of his loue, who doth vouchsafe, to be myndfull, or think of you, and come vnto your house, which is a great fauour. You being a poore and miserable sinner, a meere nothing.

5. Then employ your selfe, in preparing this house of your soul, with all diligence, examining, and Searching euery corner, that no cobweb of sin, be there left, which might displease his diuine Maiesty; but by a penitent, and good confession, all be cleerly swept away, and the place of his receipt, made very cleane; which will be the better donne, if you take some booke, that explicateth, the ten commandements, and seauen deadly sinns, as the memoriall of Lewis of Granada; for there, as in a looking glasse, you shall see, what otherwise, in your selfe you could not obserue, or discern; all which you may reduce to three heads: as, what you committed against God, against your selfe, and against your neighbour. against God, in not obseruing his precepts, and the precepts of his Holy Church, not keeping your vowes and promises, made to God, and being negligent in his seruice. Against your selfe, in not performing your duty and

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obligation, according to your state of life, as if you be religious, single, or married, in seruice, or office, a lord, Gentleman, a tradesman, with tennants, children, seruants; for each of these, haue many wayes, to offend in, which would fill a great volume. and all is comprised, in these two. loue God, aboue all; and thy neighbour, as thy selfe; and what *Math.* thou wilt not haue donne, to thee; doe it *7.v.12.* not to an other; so shalt thou decline *Pf. 36.* from euill, as the scripture commandeth, and doe good. by this rule you *v. 27.* may examin all.

6. Moreover you must vnderstand, that this confession, must be entyre; that is; without omission, of any thing, that after a diligent examination, you did call to mynd, though it be doubtfull, that you consented; it must be also, cleare, and distinct, without cloakeing, or in any wise excusing, either your selfe, or the fact, or vsing such obscure words, or phrases, as may hinder, the Ghostly Father, to vnderstand the truth. In like manner, it must not be in generall tearmes; as I haue lyed, or sworne by the name of God often, but in particular, how often you committed that sinne; As I haue sworne by God, ten tymes, more or lesse,

lesse, or thereabouts; or, if it was so often, that you cannot bring the number by any means, to memory, either gesse at it, saying these words, after (more or lesse) as a hundred times, more or lesse; or at least; or how long, you haue giuen way to offend God, in that sinne; as euery day, or euery weeke, or moneth for a yeare, or halfe a yeare; and often in the day, as occasion was offered, which in the custome of swearing, cursing, or being angry, is vsuall, when they are passionat, and carelesse people.

7. It must be without storyes, (which many doe vse) and impertinent things, but simple and brieue, with such circumstances only, as may, either aggrauat much, or change the nature, or quality of the sinne. as if in a sacred place, in hearing masse, a nunne, single, or married, a Priest, Fryar, Kinsman, or woman theses, in some sinnes, must be expressed: for it is not enough for one married, to say, I had to doe with a woman; but he must say, I am married, and yet had the company, of an other, the condition of the other being also expressed, as if a nunne single, and so of the rest; but you must be carefull, not to accuse or name any, in confession, but your selfe; nor to vse any

words; or circumstances, by which the Ghostly Father, may come to the knowledge of the other party, vnlesse it be in a case, which cannot be otherwise expressed, when the sinne is great; and in that occasion, it were better sometymes, to change the Ghostly Father; though commonly, you must not goe, but to one, if he be a sufficient, and able man; for the deuil doth vse, to cause people, to change often, that they may not be knownen, by their Ghostly Father, to be such; and that they may with more freedome, commit sinne, by how much the lesse, they are knownen by their Ghostly Father, to fall into it:

8. But commonly these confessions, are litle worth, for by that; they shew a very litle feeling of sorrowe; or purpose, to forsake the sinne, or amend their lyfe; which is absolutely necessary for a good confession, and without which, it is voyde; and these libertines, doe for the most part, goe to strangers, and simple or ignorant confessours; but let them not thinke, that God will forgiue, or pardon any iniury, or offence, which they are not grined to haue committed, against his diuine Maiesty, and doe not intend to amend.

9. Therefore, before you goe to confession, you must purpose to amend; and make many acts of contrition, as neere and as feelingly, as you can, in this, or the like manner.

10. O Lord, my God, infinitely good, I am very sory, from the bottome of my heart, for hauing offended thy diuine Maiesty, and therefore doe now detest all sinne, for the loue of thee.

11. O most amiable Iesu, for thy worth, infinite loue, and goodnesse, I am heartely grieved to haue sinned against thee, and therefore doe abhorre all sinne, and resolute to dye rather, then offend thee any more.

12. O my deere God, I am very wicked, and abominable; and vnworthy, to behould the heauens, or tread on the earth, for hauing offended thy infinite goodnesse, who art worthy of all honour, glory, and loue.

13. O my sweet redeemer, I doe confesse, that for my cursed sinns, I haue iustly deserued, thy anger, and to be cast from thy blessed sight, into hell; yet for the merits of thy most Holy Passion, and through the intercession of thy Holy Mother, haue mercy on me, and forgieue me; for I doe resolute with thy holy gra-

ce, to endure and suffer all torments of this world, yea, and of hell, rather then offend thee heereafter.

14. O most louing Sauour of the world, I wish I had as great sorrow, and griefe of mynd, for hauing offended thy diuine Maiesty, as blessed Magdalen, or any that euer lived, had, for offending thee. After these, say the prayer before confession.

THE X. CHAPTER.

The prayer before confession.

1. **O** God omnipotent, whose iudgments, are fearfull and very terrible against sinfull, vnpenitent hearts, and whose mercy (through thy goodnesse) is allwayes inclined to the petitions, and cryes of humble soules, that dare not lift vp their eyes, to thee, through shame, and confusion; yet with true submission, and sorrow for their sins with the publican, crauing pardon from thee; behold my God, and most louing Lord, this my poore soul, lying prostrat, before thy dreadfull throne, acknowledging my sinnes, to be great and many; yet thy goodnesse, and mercy, to be

be farre greater, and more; doe not therefore, O Lord, I beseech thee, in thy fury, and wrath, (which I iustly deserued) cast me from thy blessed sight; let me not feele, the rigour of thy heauy hand, in iustice; nor the bitter Smart of thy eternall punnishment; for I doe confesse vnto thee, my mercifull God, my most grieuous faults, my fraylty, and neglect, in thy holy seruice; I doe condemne, this vnconstant heart of myne; there is no truth, nor trust in me, and though my sinns are more, then the sands of the sea, yet o Pious Lord, I know thou canst for giue, more, then I can commit, which makes me confide, in thy mercy; therefore iudg me not, according to my desert; put me not of, vnto the day, of wrath; haue mercy on me, o, haue mercy on me; most gracious Father of mercy; regard not my wicked sinnes, though great and many, but looke on that goodnesse, which thou art. on that compassionat and louing heart, of thine, on those thy bowells of piety, and infinit mercyes, which were from the beginning in all eternity, and neuer yet denyed to such, as cryed to thee, in truth, and sincerity; looke I say, on these, and according to them, proceede with mee,

and

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and not according to my iniquities; for thou know'est o most louing Father, our weake and slipperie condition, and how at euery moment, and step, we should slide, and fall, if not supported, and held vp, by the staffe of thy holy grace, which I most humbly craue, that I may not heerafter fall from thee, my only good; for I doe resolue to dye rather, then offend thee more, and doe abhorre, and detest what soeuer I did, in thought, word, or worke, against thy holy lawe, and will; and am very sory, that I offended thee, my God; forgieue me then, my deere Lord, receaue me, as a louing Father, vnto thy mercy, and fauour; refuse me not, coming with a humble heart vnto thee; accept I beseech thee, those heauy sighes of my sorrowfull, and repentant heart; for thou wilt not refuse, nor despise a contrite and humble heart as thy prophet sayd, looke on me. o Iesu, with those pious eyes, with which thou did'st behold Peter, and penetrat his heart to pennance, that he wept bitterly, and so melt myne, with the heat of thy diuine loue, that I may allwayes, bewaile my sinns, walke in truth, liue in thy feare, dye in thy grace, and fauour; and enioy thee, in eternall glory. Amen.

Pf 50.

v. 19.

Luke

22. v.

41.

How

How to goe to confelsion.

2. **T**Hen goe to confession, and first kneeling before your Ghostly Father, blesse your selfe, making the signe of the crosse, then say, I craue your blessing, or benediction, then with humility, and submission, say the Confiteor, very slowly in latine, or english, vntill you come to, mea maxima culpa; or my most grievous fault, and begin your confession. But to moue you, to more deuotion, and feeling; it will be good, to suppose, or frame, in your mynd, the presence of our Sauour there; to whome, inwardly, addresse your affection, as you doe your words, outwardly, to your Ghostly Father; and you may keepe the eyes of your mynd, fixed on him, whiles you are confessing, as if he were attending, to what you say. This will be very beneficiall, and moue to great feeling; at the end of confession, hauing no more to speake; you may say; not only of these, but also, of all the sinns, of my whole life, and what I cannot call to mynd since my last confession I doe accuse my selfe, and am eartely sory for them; doe purpose to amend; and humbly desyre pen-
nance,

nance, and absolution of you my Ghostly Father; and presently say, *Idco precor.* or, therefore &c. then be attentive, to heare, what aduise, you get; and remember, to follow, it, and performe the penance, which shall be enioyned. and when the Father is absolving you; in your mynd; you may say; Sweet Iesu haue mercy on me, and forgive me, myne offences, then after absolution recollecting your selfe, say the following prayer or the like in thanks, for that great benefit. and allwayes be carefull from one confession to an other, tu purpose euery day, not to commit the sins which you lastly confessed.

A prayer after confession.

O Most mercifull lord, my God, who with great patience, ha'st most graciously expected me, and caused me, to returne to thee, my onely good, and comfort; that I might not perish, in my sinnfull wayes; as many thousands did, that are in hell; to which, thou might'st haue iustly throwen me, and did'st not; to thee therefore, I am heartely, and most humbly thankfull, for this mercy, and speciall fauour; which thou ha'st not
donne,

donne, to many others, more, and farre better deseruing; blessed Mai'st thou be for euer.

4. O Lord how many are thy mercyes, how great thy goodnesse, how sincere thy loue, to me poore sinner, whom by this confession, thou ha'st free'd from death, and brought to life, from darknesse, to light, from Sathan, to thy sweet selfe, my God; and so from hell, to heauen? all thy creatures, my deare Lord, praise thee, let all glorify thee, and with perpetuall thanks, sing forth thy mercyes for euer. O supream goodnesse, thou wilt not haue any to perish, but all, to liue with thee, in glory, (except such as to thy sweet voice, and inward call, inuiting them, to thy holy grace, and mercy, will shut their hearts and eares) therefore my body, and soul, and all my powers and facultyes, be thankfull vnto thee, and praise thy Holy Name, for all eternity, for thy loue and mercy vnto me. O Lord most gracious, thou ha'st caused me, thy prodigall child, to returne, and come to thy Fatherly, and most louing embrasements; and with the Publican, *Luc.* humbly to confesse my faults; and as *16.v.* Magdalen, to adheare to thee, the true *13.* phisitian, of my languishing, and woun- *Luc. 7.* den. *v. 36.*

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ded soul, and as the good thiefe, to cry
 vnto thee, my Sauour, and redeemer,
 that thou wilt remember me, and bring
 me, to thy kingdome; heauen and earth,
 and all thy perfections, therefore praise,
 and exalt thee; let o Lord, thy magnifi-
 cent power, and goodnesse, be knowen
 to all the world, that none may despaire,
 but hope and confide in thy great, and
 endles mercyes; that at the hour of our
 death, we may heare those sweet, and
 comfortable words, of thyne; this day
 thou shalt be with me in Paradise, whe-
 re, with all thy Glorious Saints, and An-
 gells, we may praise thee, with the Fa-
 ther, and Holy Ghost, for all Eternity.
 Amen.

5. Thus, you shall be indifferently
 well prouided, cleansed, and prepared, for
 receauing your heauenly guest. But by
 reason, all this belongs, to the sweeping,
 and making cleane your house, it; will
 be requisite, (this donne), to expresse
 your affection, loue, and desyre to recea-
 ue, and entertaine him, by the following
 acts, or the like; which may inuite his di-
 uine Maiesty, not only, willingly, and
 ioyfully to visit you, in the most blessed
 Sacrament, but also, to remaine with
 you, supply your wants, and bestow his
 grace

grace and blessings, abundantly vppon you.

THE XI. CHAPTER.

Deuout aspirations, before communion.

1. **O** Celestiall bread, and foode of Angells, my Christ, my Iesus and my God, who art most glorious, in the blessed Sacrament of the Altar; I doe adore thee, for thy owne goodnesse, and excellency; and loue thee, aboue all that is in heauen and earth.

2. O life of my soul, deere Iesu, come vnto me, and inuest me, with the nuptiall garment, of thy diuine charity; that my soul may not appeare, in thy holy presence, but adorned, with that beauty, which is fitting, and thou art worthy of.

3. O deere Iesu, my heauenly spouse, by the vertue and power, of thy diuine loue, exalt my spirit, aboue all thoughts, of this world, to rest sweetly in contemplation, of thy vnspeakable beauty, and goodnesse.

4. Come to me, o lord, my God; thou art long expected, heartily desyred, and
very

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very much wished for, by all my bowells, and powers; for thy presence, will reioyce my soul, comfort my spirit, and recreate, yea, strengthen, all my, inward, and outward senses.

5. O most beautifull lilly, of the heavenly garden, o most faire flower of the celestially fields, o tree of Paradise, o fruite of life (sprung from the pure earth, and most sweet and fertile soyle, of the womb, of the all glorious, and immaculate Virgin Mary) my deere and louing Iesu, come, o come into this heart, of myne, visit this my soul, now truly thynne; for I doe vehemently desyre thy gracious presence, sweetly to embrace thee, within the armes, of pure loue, and sincere affection.

*Ps. 41.
v. 2.*

6. O sweet loue, my God, as the wounded hart, doth hasten to, and desyre the fountaines of water, so my soul, doth thirst after thee.

7. O deere and most amiable Iesu, come, and let the sweet violence, of thy delightfull loue transforme me wholly into thee.

8. O my louing Iesu, come vnto me, and drowne me, in the abisse of thy diuine loue; compasse me with thy penetrating, and indeficient light, in which I
may

may see thy beauty;

9. Come my God come vnto me; my spirit doth breath towards thee, who art desirous to be with me; o come, and possesse my heart, enioy my soul, which thou ha'st so long sought, and so deerly bought.

10. O Iesu, my spouse, my loue, my soul's delight, o come vnto me, for thou art a fire diuine, and wilt consume in me, all that is not pleasing to thee; thou art a light, illuminating from the mountaines of eternity; at thy presence, all darknesse, flieth away, all heauy cloudes, of griefe and sadnesse, shall be dispersed, my soul, will reioyce, and be brighter, then the sunne, all blessings, and happinesse, are where thou art.

After these, or the like acts, feelingly sayd, mentally or vocally; say if you please the following prayer.

A Prayer before receauing.

11. **O** God, most glorius, o King, most powerfull, o Lord most gracious, o supream goodnes, my deere Iesu; I doe confesse and acknowledg that thou art really, and truly, God, and man flesh, and Blood, full of all Maiesty, in the most blessed Sacrament, of the Altar;
and

and therefore am fearfull to appeere, in thy holy presence, least I be confounded by thy glory.

12. O glory of the angells, my Iesu; I know, that thou art desirous to visit thy vnworthy seruant, and come into the poore house of my soul; but I am foul and vncleane, a sinnfull creature, and no fitt place for thee; who art purity it selfe. O Lord I am very wicked, and thou art the Saint of Saints, God omnipotent, creatour of heaven and earth, men and angells; and wilt thou so humble, and demeane thy selfe, as to come to me, a vile and base worme of the earth, worse then nothing?

13. O my God, and only good; will it not be a digrace, and dishonour to thy dignity, and highnesse; to come to such an vnworthy: and abiect a house as mine? O diuine loue, and goodnesse incomprehensible; I doe confesse that thou art delighted to be with the children of men; which makes thee long so, to come to vs; not for any profit or gaine to thee; but for our good, and to worke in vs, the saluation of our soules. But o Lord', I find my selfe wholly vnworthy, that thou should'st enter into my house; say but the word, and my house will be glorious.

glorious, my heart purified, my soul sanctified, and replenished with all grace and happinesse.

14. O Lord of mercy, pardon me, for thus expostulating with thee, or contradicting thee; since it is thy will, to come to me; o life of my soul, thy holy will, be done in me, and of me for euer. Yet I wish that I had more then angelicall purity, and seraphicall loue, that I might in some degree, be worthy, that thou should'st come to me. but true it is, my deere Iesu, that thou do'st therefore come to me, to make me worthy; and then thou wilt reioyce to see me pure, and take delight to be with me for euer.

15. O true louer of mankind, thou did'st inuite thy selfe, to the house of litle Zacheus; and he, and all his family, got saluation by it; to his greatest ioy and comfort; since then it is thy pleasure, to come to this poore cottage, of my soul; come my Iesu, and I will giue thee the welcome of a thankfull heart; and as thou ha'st made it for thy selfe; if thou please to take content therein, I shall haue happinesse for euer.

16. O my deere Iesu, come vnto me, who am more thyne, then myne; leaue me not to my selfe; possesse thy right,

E enioy

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enjoy thy choysse; and I most humbly beseech thee, so to ioy in me, that I may ioy in thee; and so dispose of me, that I may be soly reserved for thee. O Lord command, the seruants, (my senses) to watch and be carefull, that no other louer be admitted in, but thy sweet selfe alone; keepe this my soul, for thy house of pleasure, and garden of delight: Come my God, come vnto me, I doe expect thee; and when thou art come, my deere and heauenly spouse, so fyre my heart, and burne me, with thy loue; that I may be wholly transformed into thee; and after this mortality, enjoy thee in endles felicity; Amen.

THE XII. CHAPTER.

How to behaue your selfe in, and after receauing the communion.

I. **B**Eing disposed, as is formerly said, place your selfe reuerently on your knees, at the rayle, or altar step; expecting with all humility, to receaue your Lord; the God of highest Maiesty; and when the priest is to giue you the sacred

sacred hoast, keepe your head vpright, and stedfast; then opening your mouth, (not to much, nor yet to litle, but indifferently) put out your tongue decently to the lip, that the sacred hoast may be layd on it conueniently; which receaued, shut your mouth, keeping the blessed hoast, on the tongue, vntill it be moistened; that with more facility, and decency, it may be swallowed downe; and not rudely brused with the teeth, as some doe;

2. Hauing receaued this your blessed guest; follow him, with all your powers, and senses; recollecting them, within your selfe, where he is; and there casting your selfe, at his sacred feete, with S: Mary Magdalen; adore him with all humility and submission, acknowledging, that you are a wicked sinner, hauing very often, offended his diuine Maiesty, and therefore vnworthy of his holy presence; craue pardon; and resolue to dye rather then offend so louing, and soueraigne a Lord, who hath vouchsafed to visit you of his owne goodnesse, without any merit or desert in you.

3. Also you may make some acts of faith, confessing that he is there with you, really and truly, God, and man; who

was borne of the B. V. Mary, dyed for you on the crosse, and is sitting gloriously at the right hand of his Father in heauen; is iudg of the liuing and dead, all omnipotent, equall to his Father, and worthy of all honour, glory, adoration and praise by all creatures in heauen and earth; acknowledg your obligation to his diuine Maiesty, for all his fauours, and benefits; giue him many thanks; and resolue, to serue him euer after with more loue and sincerity.

4. At other tymes, hauing receaued, his diuine Maiesty; offer your selfe, body and soul, with all your powers and senses, to him humbly, desiring him, to accept of you, and take you to his possession, and dispose of you, as of his owne; and that if you had ten thousand liues, all should be his, and at his disposall; speake inwardly to him with confidence, and reuerence as if you had seene him with, your corporall eyes before your face; for so certaine, he is there present; aske forgiunesse of your sins, and grace, neuer more to offend, and that you may overcome the passion, or vice to which you are most inclined: then humbly beg that, for which in particular you did communicate.

5. This

3. This done, make good resolutions, and firme purposes, to amend your life, shun the occasions of sin, and with his holy assistance, to loue and serue his diuine Maiesty better then euer before; and dayly to doe some particular exercise to put you in mynd of your resolution and purpose; though it be but to say one Aue Maria when the clock strikes; then pray for your parents, friends, the soules in purgatory, the Catholick Church, dayly increase of grace, faith, hope, and charity, and such other things, as you please.

6. But I haue obserued some, more rude, then pious, who after receauing, or masse ended, instantly get away, diuerting them selues, to idle conuersation, and worldly affayres, not giuing thanks, for that fauour, or visit, nor once considering, the greatnesse of that benefit; whereas the great God of glory, King of heauen and earth, came to them in proper person in that blessed Sacrament, to shew his loue, and doe them some speciall fauour, if they had but giuen him the welcome of a ioyfull heart, with thanks.

7. These vngratefull christians; by that meanes doe deprive themselves of

many graces, and a true feeling of his diuine Maieſty's holy preſence within them; for his coming would not be in vaine. belecue it certainly, he comes to heare our praiers, ſupply our wants, and grant what we demand, or what is more fitting for vs. he is not ſo bad a gueſt, as not, to be regarded, for truly he will pay very well for his lodging, and intertainment, and abundantly reward the very leaſt act, or curteſy which ſhall be offered, or done vnto him. this they find, who with humility doe reſpect, and honour him, for they haue a perfect feeling of his holy preſence and loue; by the effects, which they perceauē, and doe obſerue in them ſelues, as, a tenderneſſe, of heart, through loue, ſweet teares, and deuout ſighes, for their ſinns, inward content and comfort; with true deuotion; a delightfull ſatisfaction, in all their powers; great deſyres, to ſerue and pleaſe his diuine Maieſty, more then euer before; a ioyfull ſpirit, with many good reſolutions, godly inſpirations, and other effects, (which for breuity I heere omit) by which they dayly increaſe in grace and vertue, and the loue of God. O who would looſe ſo great a good, through their neglect?

8. There.

8. Therefore let this be well considered; and after receauing reflect on what you did, and whom you haue present, and why, or for what end, you did then communicat, and receaue him; and afterwarde doe as is formerly said, for, (deere Christian soul,) if in your mynd, *n. 2.3.* you can consider this, or that worldly *4.5.* businesse; and what is best to be done in it; why not that, which tend to the damnation or saluation of your soul? also if you can discourse with men, of worldly things, and giue them reasons for what you say, and doe; why not with God, your louing Lord and redeemer, who is desirous of your company and conuersation, and is then come of purpose to heare and know, your petition, and what you pretend, or demand, and is very willing to supply all your wants?

9. Moreouer, for your comfort, you must vnderstand, that his diuine Maiesty know's our condition and weaknes, and therefore requires no eloquence of vs; speake to him in your owne language and manner, be it neuer so plaine and simple; he will excuse you, and accept of your good desyre, being offered with humility and reuerence; and in case you cannot discourse with him inwardly, or

mentally, for want of vse; you may say mentally some of those deuout prayers, which are in the 15. or 16. chapters, yet very slowly and feelingly; looking inwardly on him, to whom you speake; which will procure a reuerentiall respect in your soul.

10. But some may say; what is the reason, that we so often receauing the very treasure of heaven, the fountaine of all grace, and goodnesse; our deere Sauour Christ Iesus (who so much desyr's our good and happinesse, as his coming from heaven, his life and death for vs, doe testify) are not rich in vertue, feruent in loue, forward in deuotion, and prompt to serue and please his diuine Maiesty in all things? To this I answer; and doe conceaue the reason to be; that we doe not prepare, nor dispose our selues as we ought; neither haue we a liuely faith, of his holy presence within vs when we receaue; and thence doth follow, that we haue not that esteeme of him, which he deserues and requires of vs; nor that respect which is due vnto him; and consequently we haue not that confidence in him, which is fitting, and he doth expect from vs. for if we did verily beleue that we receaue him who
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is omnipotent, mercifull, willing to forgive our offences, and receaue vs lovingly vnto his grace and fauour againe, and doth but expect, that we giue him the occasion to bestow his blessings and benefits vppon vs, (by a good preparation, a reuerentiall receauing, a humble petition with confidence, that he will not frustrat vs, of our desyre being more forward to grant and giue, then we to aske and take) without all doubt, we shall obtaine not only what we petition for, but also other graces and fauours, which we neuer thought of, and were farre beyond our capacity, to demand; this we see and know by dayly experience, in those who proceede in his holy seruice with true sincerity.

II. For if the soul be pure and humble, and desirous to please and honour his diuine Maiesty : at his coming, he will dilate her heart, and make her daily more and more capable of diuine Matters, giue her a greater inward recollection, and a deeper impression of his loue; and so by degrees eleuat her beyond herselfe, with great sweetnes to high perfection, she not knowing how. for as the infant sucking his Mother's Mylke, is nourished, and increaseth dayly not

perceauing how; euen so, the pure and humble soul, as a new borne child (as the Apostle sayes) often receauing and sucking that diuine Milke, and drinking of those celestially fountaynes (the sacred wounds of our Sauour) the water and nourishment of life in the most blessed Sacrament, is sweetly nourished, strengthened, and dayly increaseth to a great stature and perfection of grace and vertue; that not knowing how, she finds herselfe, not to be what she was, but quite another, in her life, manners, behauour, recollection deuotion, conuersation, heavenly desyres, contempt of her selfe, and the vanities of this world, for the loue of God.

12. I doe therefore conclude, aduising, that you prepare your selfe carefully, as is layd downe in the tenth and 11. Chap. and after a good confession and receauing, to keepe your mynd employed, (as I haue said aboue after communion) and more recollected all that day, then you doe, on other dayes; for you must often consider whom you haue within you, and what a blessed guest he is; to whom, it is fitting you should giue attendance, and the welcome of a glad heart with many sweet and vertuous acts,

acts, which will not be vnrewarded and allwayes be carefull to communicat for some particular end, or intent, if you meane to profit.

THE XIII. CHAPTER.

How to prepare your selfe to dye well.

1. **I**T is a common saying; that he who liues well, dyes well: so that to liue a good life, to wit, in the feare of God, and the obseruance of his holy commandements, (in which the loue of God, and our neighbour doth consist) is the first, and a good preparation, to dye well.

2. But by reason of our inclination to euil, (which we haue from Originall sinne, which in baptisme is taken away) we are fraile, and weake to do good, and obserue the commandements of God, Therefore to strengthen vs (in tyme of temptation) against all euil, the world, the flesh and the deuil; and like wise if through frailty we should fall, it will be very requisit, that we often frequent the B. Sacraments, of confession, and the

body and Blood of Christ our Sauour; for by them we rise againe, receaue grace, comfort, and fortitude to resist the suggestions of our enemyes, be constant and perseuerant in vertuous and Godly exercises. this is a very good and secure preparation.

3. Moreouer, to moue and incite our selues, to frequent those blessed Sacraments, it will be very fitting and requisite, that euery day, we consider, that we must dye; and perhaps this will be the very last day of our life; and if we be in sin, and depart this world, in that case; what shall become of vs for all eternity? we must then resolue, to doe now, what at the hour of death, we should haue done to part with a pure conscience in the grace of God; which is had by those holy Sacraments; this is the best and securest preparation.

4. Likewise, that you may be the better prepared, in sudden occasions, and tyme of dangerous fits; you will doe well in tyme of health, to haue your will, or testament written, signed and sealed in your daske, or with some frend; for in your sicknes it will be a comfort to your mynd, that it is made; otherwise, when you ought to think vppon god, and the eternall

eternall saluation of your soul, then will your frends be earnest with you to make your will, which perhaps may so trouble you, that you may forget to dispose your selfe for God, and suddenly dye vnprepared; as I haue scene some doe. and euery yeare you may ad, or diminish what you please, in it, and so preuent those inconueniences.

5. Also, when you find your selfe sick, without delay send for your Ghostly Father, and before your sicknes grow heauy, make a good Generall Confession; that is, of all your life, if you did it not formerly, but if you made it before; it will suffice, to make it, since the tyme of that generall confession, till then; vnles for your more content of mynd, you be desirous to doe it, of all your life. by this, your mynd will be at rest, your conscience quiet, and your hope in Gods mercy and goodnes serled, with an expectation of endles glory in heauen. then send for the phisitian, and follow his aduise for your dyet &c.

6. And, if your infirmity increase, and grow dangerous, send for your frends, take leaue of them, asking forgiveness, of them, and of all your family; (if in any thing you did offend them,

and not giue them , that good example, which you ought) forgiue likewise from the bottome of your heart, all those, that in any way, did euer offend you ; desiring all to pray for you , and not trouble you more with any visits ; that you may , the better prepare , your selfe , to part this miserable world , and put your whole thoughts , and mynd , on God, your Sauiour, and the glory , which he hath prepared for his seruants , and which you hope to enioy, in the kingdome of heauen , for euer.

7. Then giue order , that none be admitted, to speake with you, but such , as shall come , to giue you spirituall comfort, and put you, in mynd, of God; or giue you good aduise, to dye , as becometh a good Christian. for which end, it will doe well, that you procure , to haue one, to read now, and then, some what, of the loue of God, to man; of his benefits , and the passion of our Sauiour , and the ioyes, of heauen , which with his Precious Blood, and painfull death, he purchased, and prepared for vs ; hence you may be myndfull , of your sinns , and your ingratitude, for his diuine Maiestye's loue, and benefits ; cry him mercy , and make the former acts, of contrition, or those, that

that heere follow; for they will comfort you very much;

8. You must be very patient, in your sicknesse; for it is highly pleasing vnto God; meritorious, and beneficiall to your soul; therefore consider, what paines your sinns deserued in hell; or the paines of Purgatory, which perhaps for your patience, in suffering the paine, of your sicknes, with content, for the loue of God, will be forgiuen you totally; and offer your paine, and patience, to your heauenly Father, in vñion of the patience, and paines, of Christ our Sauour, in satisfaction, for your sinns, and the paynes deserued, for them; and humbly craue this vertue of patience from his diuine Maiesty, (through the merits of Christ) to bere all your paine, with resignation, content, and thankes; as for example, thus. O Father, of mercy, and goodnesse; I doe resolute for loue of thee, to bere patiently, all the paines of this my sicknes; humbly beseeching thee, through the merits and patience, of my Sweet Sauour Iesus, to grant me this gift, of patience, by imitation of him.

9. O my deere Lord, Father of heauen and earth, I doe offer these my paines
and

and sores, with all patience, and conformity, vnto thee; in vnion of all the paines, and patience, of thy sweet Sonne Iesus, in his life, passion, and death; in full satisfaction, of all my sinns, and the paines to them due; accept of it, my God, through Christ Iesus. Amen.

10. Lastly, when you grow very weak, and are in danger, being therof aduised, by your phisitian, who knowes your case; desyre extreame vnction, or the holy Oyle, after confessing, and receauing your viaticum; craue the assistance, of the blessed Mother, of God, the refuge, and aduocat of sinners; your Angell Guardian, the Saint, of your name, or which you are deuoted to; and of all the Saints, and Angells of heauen; to pray for you, and helpe you at your parting; cause the litanies of the saints, and for the sick, to be often sayd, in your presence; procure, if you can, some masses, to be said in satisfaction, of your sinns; and that you may haue a secure, and happy passage, out of this miserable world; for tenne before, are more beneficiall, then perhaps a hundred after death; because your meritorious act, and intention concurs, with the merit of the masse, directed to God, for that end; which is
not

not after death. then place your thoughts wholly on the life to come; reioycing that you are shortly to goe, where you are to be, and see the glory of God, his holy Angells, and saints; and be a saint, with them, praising and enioying God, for all eternity; and for your more comfort, say if you can, mentally or vocally, or cause to be read, deuoutly, the following acts; to which you must be attentiuē. And in case you be speechlesse, your Ghostly Farther, or some other, may pronounce lowdly in your eares, one or more, of those acts; and often Iesus Maria; for this is very comfortable, to the soul.

11. And such as haue the Holy Scapular of our Blessed lady of Mount Carmell; are not only, at that hour of parting, particularly protected, and defended by her against their Ghostly enemies; but they haue also, a generall pardon, or Plenary Indulgence, pronouncing with their mouth, or (being speechlesse) thinking in their heart, or mynd, Iesus Maria. therefore, it is of importance, that they be said in the eares of the sick, with a loud voyce, if otherwise they cannot heare;

12. It is also good often to sprinkle, or cast some Holy Water on the sick, and
round

round about the bed; chiefly when he is, in extremity; for it is very preservative, and a great defence, against the infections, and evil suggestions of the devil; who at that hour, is wont to be very busy, and importunate, frightening the soul, with evil representations, and temptations, of despaire; And in all your sicknesse, shew a great willingnesse, to heare speake of God; and to see the crucifix, or picture of our Saviour, & our lady; and to kisse them; for it will moue, to deuotion, and feeling of our obligation, to his diuine Maiesty, and his blessed Mother.

THE XIV. CHAPTER.

Vertuous acts, and sweet aspirations, to be said by the sick, or others, to him.

1. **O** My omnipotent creatour, in the presence of heauen and earth, I, though a great and grievous sinner, doe acknowledg, confesse, and firmly beleue, all that, which the Holy Catholicke Roman Church, beleeueth; as the twelue Articles of the creede; Seuen Sacraments;

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ments; the true, and reall presence, of Christ our Sauour, flesh and Blood, God, and man, in the Holy Consecrated Hoast; and all other things, what soeuer, written and vnwritten, proposed by the Holy Church, to be belieued; and doe professe and protest, to liue, and dye, in the same, with the grace of God; And if at any tyme, in all my life, I failed staggered, or doubted in this faith, or any particular, therof, I am heartely sorry, for it; and, doe now renounce, detest, and abhorre, all such doubts, from the very bottom of my heart.

2. O my most mercifull Sauour; though I be a most wicked sinner: and that my sinns were as many as the sands of the sea, and the starrs, of the firmament; yet thy goodnesse and mercy farre surpasseth all; and thy loue to vs, and thy desyre of our Saluation, is so excessiue great, that I hope and confide in the merits of thy most Precious Blood, wounds, and death; that thou wilt easily pardon, and forgiue all what soeuer, and not forsake me, in this my extremity; but through thy infinit mercy, bring me, to that glory, which thou ha'st so painefully, and louingly purchased, for all those, who put their whole trust in thee.

3. O bo-

3. O bowells of piety, and loue, my Iesu; receiue me coming vnto thee, with all willingnesse, and heart's desyre. for thou art goodnesse it selfe, infinitely worthy of all loue, for thy selfe alone; receiue me, o my God; for I doe long, to be out of this miserable life, to see, and enjoy thee in glory.

4. O my sweet and louing Sauour Iesu receiue my soul, which I doe commend vnto thee; humbly beseeching thee, to receiue it, to thy infinit mercy, with confidence and loue, now coming vnto thee.

5. O my deere Iesu, though iust, yet mercifull iudg, of the liuing, and dead iudg me not according to the number, and grieuousnesse, of my wicked sinnes, but according to the greatnesse, of thy mercy, and goodnesse; for thou do'st not desyre the death, but saluation of a sinner.

6. O most louing Iesu, for that goodnesse, which thou art, I most humbly begge of thee, that at the hour of my parting, thou wilt be graciously pleased, to place thy Bitter Paines, and Torments, betwixt my poore soul, and thy iudgment; for by them, I hope, to be sett free, and brought to the Kingdome, of endless felicity.

7. O most amiable Iesu, for thy Bitter Passion and death, refuse me not, now coming vnto thee; turne not thy sweet, and louing face, from me; for I doe humbly craue the benefit of thy loue and mercy, promised to all that doe repent, and call to thee in truth. bring me to thy selfe; send thy good Angell, to guard, and leade me, to the port of security; through this dangerous sea of miseries, wherein I am.

8. O my God, and my only good, looke, and take compassion, on me, in thy goodnesse, forgieue me, my offences; leaue me not to the power, of my Ghostly enemies; o helpe me, in this my necessity, and bring me, to thy Glory; for I am truly grieued, and most heartely sorry, for hauing offended thee.

9. O most Glorious Virgin Mary, Mother of God, all grace, and mercy, refuge of sinners, aduocat, of the distressed, and comforter, of the afflicted: to thee, I poore sinner, doe now flye, and commend my selfe, at this hour of my death; receiue me, I beseech thee, to thy holy protection; defend me, from my foes; assist me, in my parting; and present me, to thy sweet Sonne Iesus, in the Kingdome of his endlesse glory.

10. O de-

10. O deceitfull world, I doe renounce thee; o cursed sinne, I doe detest, and abhorre thee; O foul and transitory pleasures, I doe truly contemne you; and am right sory, that I did affect you, with the offence of my God; Come, o my louing Iesu, come my deere Lord, and Sauour; and receiue my soul, into the armes, of thy mercy, and loue; o when shall my soul be dissolued? o when shall I see thee? o when shall I be with thee? o when shall I possesse and enioy thee? my soul, o Lord, doth long to be with thee, in the land of the liuing; doe not I beseech thee, my God, frustrat me of my desyre.

11. O Iesu, my loue, my life, my comfort, and my only good; I doe offer consecrat, and sacrifice my selfe, wholly vnto thee, who ha'st carefully sought, deere bought, and truly loued me, (for which I giue thee infinit thanks) receine me, therefore, o supream goodnesse, now coming vnto thee; hauing no other comfort, nor content, but in thee; owne me, my God, and gracious redeemer, as thy right, forsake, not thy true inheritance; bring me to thy sweet selfe, and place me, after this transitory life, among thy seruants, in thy house of immortality,
endlesse

endlesse ioy, and eternall felicity.
Amen.

12. And obserue (you, friends, of the departed soul;) immediatly to pray earnestly for her; for in this; you shew your selues true friends; for foolish crying, helpeth her not; but she is much relieved, and comforted by the prayers, fasting, and almesdeedes, of the faithfull. And perhaps euen at that very hour, by your prayers, she will be free'd from the fearefull paines of purgatory, and brought to glory; this is to be much noted. the end of the first treatise.

THE SECOND TREATISE, Contayning seuerall deuout prayers, and meditations.

THE XV. CHAPTER.

A Prayer to God the Father;

O Father omnipotent, and Lord of all things, (whose bowells of mercy, are allwayes open, ready to receive the poorest creature, as well as the greatest King) behold, I quite confounded,

ded, (not daring to lift myne eyes, vnto the heauens, by reason of the multitude of my sinns) doe now come to thee my God, with a submissiue, and repentant heart, desisting in the presence of thy Holy Saints, and Angells; what soeuer I did, against thy holy will; and chiefly, for laishing the substance, and portion of thy diuine Grace, which thou wert graciously, and Fatherly, pleased, to giue vnto me, as thy child; wherefore I most humbly beseech thee, o deere Father, for that goodnesse, which thou art, that thou wilt not punnish me, in thy wrath; nor cast me from thy sight, now lying at thy feete, with all humility; but receiue me to thy mercy; chastice me as thy child, and then forgiue, what I haue wilfully and wickedly committed, against thy holy lawes; that I may not perish, with the children of darknesse, the louers of this world; but reconciled vnto thee, and receiued to thy fauour, and grace againe, I may with a pure and louing heart, serue thee in this life, and afterward in the other, enioy and praise thee for all eternity. Amen.

A Prayer to God the Sonne.

2. **O** My deere Iesu, the true, Sonne,
 and eternall wisdome of God
 the Father, most pious, most mercifull,
 most gracious, and amiable, who for lo-
 ue of me, did'st come from heauen, to
 this vale of teares and misery; to liue in
 sorrow, and suffer the most ignominious
 death of the crosse; thereby to free me
 from hell; and drawe me out of the fear-
 full, and deuouring mouth of the infer-
 nall Lyon; for which, my God, I giue thee
 most hearty thanks, and my soul, blesse
 and praise thee for euer: humbly be-
 seeching thee, by that mercy, and piety
 of thyne; by thy bitter passion, and grie-
 uous torments, by thy Holy Crosse, and
 painfull death thereon; that thou wilt
 not forsake me, whom thou ha'st so
 dearly loued: but grant me a true sor-
 rowfull, repentant heart, for my impieties;
 forgiveness and pardon, for my offences, a
 perfect hatred, and detestation of all sin-
 ne, and an vnfeined and sincere loue, to
 thy sweet selfe, my Sauour, and deere re-
 deemer; that heerafter, I may not be vn-
 gratfull; but with all the powers, and en-
 deauours of my body and soul, serue

thee, with all fidelity, in this life; and in the other, liue, and be with thee, in glory, my only good, who do'st liue, with the Father, and Holy Ghost, worthy of all loue and praise, world without end. Amen.

A Prayer to God the Holy Ghost.

3. **O** Most Holy Ghost, true God, and loue diuine, who art light, in darknesse, comfort, in sadnesse, the Father of the poore, and the blessed gift of the liuing God; sent, from heauen, to earth, to instruct, direct, and teach the faithfull all truth; come vnto me, I most humbly beg of thee, and giue light, to my vnderstanding, obscured, with cloudy darknesse of ignorance; reduce me, from my erring steps, and guide me, in the way of truth; comfort my afflicted mynd; giue true sorrow, to my heart, and riuers. of teares, vnto myne eyes; for I abused thy holy fauours, and gifts (being many) setting thy grace a syde, and thereby offending thee, my good God, whom I ought truly to loue aboue all; thou being loue, and goodnesse; loue worthy for thy selfe. O mercifull Father of the poore, take compassion, and care

of me, a poore distressed sinner; receiue me, as thy child, now coming vnto thee; and with the fire of thy diuine loue, purify my soul; burning and consuming in me, all affections, and inclinations, which are not to thee; that by this thy Holy gift, inflamed with thy loue; I may faithfully serue thee; allwayes, please thee, feare, to offend thee; liue in thy fauour, dye in peace, replenished with thy grace, to loue thee my God, in heauen; for Euermore. Amen.

A Prayer to the most Holy Trinity.

4. **O** Trinity most blessed, most eminent, most excellent, Father, Sonne, and Holy Ghost, three Persons, and one God; I, thy creature, doe worship, honour, reuerence, adore, loue, and praise thee aboue all that is created; for thou art omnipotent, immense, infinit, eternal; thou art mercifull, iust, wise, provident, seing, knowing, and comprehending all, that is in heauen and earth, farre surpassing all capacity and vnderstanding; from whom, all creatures, visible, and inuisible, haue their being, and dependence; and without whom, they fall

to nothing, whence they are; so that thou art our louing creatour, preseruer, beginning, and end; infinitely for thy owne goodnesse, and perfections, vnspeakable glory, Maiesty and dignity, amiable, desirable and laudable; thou ha'st o Lord made vs, to and for thy selfe; Therefore I most humbly and heartily beseech thy diuine Maiesty, to bring me and all, to the true knowledg, of thy greatnesse, goodnesse, and mercy; that heere we may sincerely, loue and serue thee; and in thy kingdome of endlesse ioy and felicity, extoll thee with euerlasting praise for all Eternity. Amen.

A Prayer to the B. V. Mary.

5. **O** Most Glorious Virgin, and worthy Mother of my God, the hope, and comfort, of the distressed; I am in myfery; for my sinns, are great, and my vices, many, my purposes, I multiply, but my amendment, is litle, and my sorrow small. so that, through shame and feare; I dare nor appeare, before thy sweet Sonne Iesus; nor his heauenly Father; hauing so often offended and deserved, their wrath and indignation; Therefore, O most blessed above all creatures.

I come to thee, casting my selfe, at thy sacred feete, and humbly beseeching thee (who art the true Mother of grace, and mercy) not to reiect my petition, being a poore distressed sinner; for thou art the cause of our ioy; by thee, we receiued the fruite of life; by thee, they who lay in darknesse, and the shadow of death, receiued life, and light; thou art, our refuge, in necessities; by thee, vice is expelled, grace and vertue, obtayned; sinners saued; and the deuil confounded; doe not then, turne thy gracious face, from me, though I be wicked; gine care to my request, deny me not; but pray to thy sweet Sonne Iesus, for me, who will not deny, what thou shalt demand; though he may iustly, refuse me. I doe confide in thy piety and mercy, that thou wilt not forsake me, in this my distressed case, and misery; because none did' euer call to thee, who was not heard; neither did' any craue thy assistance, and was denyed; for, o Sacred Virgin, who flying to thee for safety, was reiected? or who was prayed for, by thee, to thy Sweet Sonne Iesus, that was not pardoned, and forgiuen, though neuer so wicked? O gracious and most glorius queene of heauen, refuse me not, haue mercy on me, receiue me, poore

sinner, to thy Holy protection, defend me from my enemyes, free me from all feare, beg a pardon for thy clyent, forgiuenesse of my sinns, amendment of my life, dayly increase of grace; and aboue all, the true loue of thy sweet Sonne Iesus, and thy selfe; and that I may liue and dye, in true faith, hope, and charity. Amen.

A Prayer, to our good Angell.

6. **O** Blessed Angell of God, my guardian deere, who though in glory, beholding the diuine essence, and goodnesse of our Eternall Father, and there assisting with thy endlesse praise, yet art not thou vnmyndfull of me, by the supernall power and piety, committed, to thy charge, and care; praise and thanks be vnto his diuine Maiesty, for the same; I doe also reuerence and thanke thee, for thy loue, vigilancy, and care of me; and withall, I doe acknowledg my ingratitude, and am truly sory, that I did not hitherto, bere that due respect to thee, at all tymes, and in all places, which I ought; Excuse me therefore, I beseech thee, through thy goodnesse, and pardon my neglect heerin; thou know'st my case, my frailty, and weaknesse; O pray for me,

to my Lord God, that he may forgive this, and all my other grievous offences; preserve me hereafter, direct me in the day, protect me, in the night, defend me in temptations, keep me from impure and foul imaginations, and other evil suggestions, of the devil; rule my tongue, moderate my Passions, divert myne eyes, and senses, from vayne objects, inspire good thoughts; prevent the evil; employ my mynd, in what shall be, to the honour, and glory, of my God; and the good of my soul; present I beseech thee, my poore prayers, and necessities, to his diuine Maiesty, whiles I am living, assist me dying, and in the kingdome of glory, deliuer me, to my deere Sauieur, Christ Iesus, to whom, by all creatures in heaven and earth, be all honour, glory, and praise, with the Father, and Holy Ghost, world without end. Amen.

A Prayer to all the Saints.

7. **O** Glorious Saints, and worthy friends of God, now enioying, in heaven, the happy reward, of your labours, and vertuous life on earth; your ioy is great, and neuer will haue end; my misery is great, and dayly doth increase;

assist me therefore, I most humbly pray; and whereas your charity is such, and so ardent, and you desyre, that all should loue, and serue our common Lord; helpe me with your holy prayers, and intercede for me; that my enemyes, may not preuaile against me, nor my passions and vices, ouercome me; but that I may truly forsake all worldly loue, subdue my flesh, mortify my senses, suppress my euil inclinations, contemne the deuill, liue in vertue, dye in grace, and after, enjoy your happy society, in endlesse gloy, to praise our Lord God for euer and euer. Amen.

A Prayer to obtaine chastity.

8. **O** True louer, of purity, integrity, and of all chaste soules, Christ Iesu; I most humbly pray thy diuine Maiesty, to grant me the gift of chastity, by thy Holy grace, and celestiall benediction; and to that end, my God, extinguish in me, all lustfull motions, vnciuill inclinations and inordinat desyres, that in all sanctity of life, with body and soul, I may serue and please thee, in this world, and in thy heavenly kingdome, enjoy thee, o King, and true spouse of Virgins,

gins, for all Eternity. Amen.

A Prayer to our B. lady, for ob- taining any vertue.

9. **O** Blessed Spouse, of God the Father,
o happy seat, of Christ, his Son-
ne, our Lord; o Temple, and throne, of
the Holy Ghost; O Virgin pure, o aduo-
cat, and refuge of sinners; o true enemy
of all vice, and louer of vertue, O quee-
ne of Angells, my deere Mother, I hum-
bly beg of thee, for that worth of thyne,
to pray for me, to thy Sweet Sonne Iesus,
to grant me, forgiuenesse of my sinns,
and the vertue of (heere name it.) A
which I stand much in neede of; that I
may please him, who is the patterne and
master of all vertue and perfection; and
so liue a vertuous life, and dye a holy
death, to his honour and glory, his praise
and thyne, and my comfort and good,
for euer more. Amen.

A Prayer, in praise of our B. Lady.

10. **O** Saint of Saints, and next to God,
in heauen and earth, most Holy,
most pure, most blessed, most Glorious,
Mary, Virgin, and Mother; at the hearing
of

of thy Sweet name, the Angells doe reioyce, the faithfull, are comforted, the soules in purgatory, are reliued; the afflicted and heauy of heart, recreated; the deuiles, terrifyed, and through feare, doe tremble and shake. All hayle vnto thee, O Mother of grace, mercy, and all goodnesse; all ought to loue, and honour thee; for thou art light, to vs, in darknesse; strength, in weaknesse; security in danger; blessed are they who blesse, and loue thee. I doe salute thee once againe, with all reuerence, and respect; O most gracious queene; for thou art the liuing, and magnificent court, and most glorious pallace, of the great King and Emperour of the world, the beautifull spouse, of God the Father, most excellent, most eminent, most perfect, and blessed, aboue all women; yea, aboue all creatures; most pious, most prudent, most comely, most amiable, the wonder of heauen, the miracle of the world, O Mother of God, contayning in thy selfe, whom no place, can containe; all the celestially quires, doe sweetly praise thee, and all those most happy inhabitants of heauen, doe admire, at thy glory, and perfection, saying, what is she, that rare creature, like vnto whom, we neuer saw any;

she

she riseth from the earth, and ascends
 hither, fairer then the beautifull mor-
 ning, she surpasseth the brightnesse and
 fairnesse of the moone, and farre tran-
 scends the glory, of the sunne; and is so
 magnificent, that she is placed, next the
 throne of our Lord God, ordained quee-
 ne, and empresse of the world. All hayle
 againe, and againe, to thee, o Sacred
 Virgin, my Mother, my hope, my refuge,
 and safty; let all creatures, with my soul,
 powers, and senses inward and outward,
 honour, reuerence, and praise thee; to
 thee, I doe particularly commend, and
 offer my selfe, as thy perpetuall seruant;
 direct and protect me, by thy power, o
 blessed Mary, the Glorious starre of the
 sea, of this tempestuous world, gui-
 ding soules, to the port, and secure haue
 of Saluation. O my holy and most Gra-
 cious Aduocat, pray to thy deare Sonne,
 that I may haue a pure conscience, a god-
 ly life, a happy death, and euerlasting
 glory, with him, for euer, Amen.

A Prayer, to our Sauour, for obtaining, deuotion, and loue, towards his B. Mother.

O Most Sweet and louing Iesu, who on the crosse, beholding the teares and the afflicted soul of thy deare Mother, did'st through tender affection, and true compassion, for her comfort, commend her to the charge and care, of thy louing disciple, S. Iohn, as to her chyld; and him likewise, to her, as to his deere Mother; and in him, did'st recommend vs all; grant me therefore, that I may alwayes loue and honour her, as my true and louing Mother; and with all ardent, and pure affection, serue and praise her; and with due respect, and reuerence, as her child, worship, and acknowledg my great obligation to her, for her Motherly care, and benefits to me; and principally that by her, I had thee, my Sweet Sauour and redeemer, with whom all goodnesse came to me; grant o good Iesu, that as she is my Mother, by thee appointed; I may deserue, to be her child; and as her child, and charge; she may accept of me, and haue a tender and louing care at all tymes, of me; but chiefly,

fely, at the hour of my death, to present me, as her owne, vnto thee, in endlesse glory. Amen.

A Prayer to any Saint. according to your deuotion.

12. **O** Cittizen of heauen, and deere fauorit of God, S. N. I doe honour thee, and am most heartely thankful, to his diuine Maiesty, for his blessings, and fauours bestowed on thee, I wish also, that all were deuoted, vnto thee, that thy praise, might neuer be forgotten, but remembred, for all eternity; O blessed Saint. N. (whom I truly worship, and respect) plead my cause, where I am vnworthy, to be heard; and by thy Holy merits, and intercession, obtaine for me, (name what you desyre) as also, a myld heart, a humble soul, a charitable affection, towards all; a happy life, a good death, and life euerlasting through Christ Iesus. Amen.

A Prayer for remission of sinns, through the merits of Christ.

13. **O** Father of goodnesse, piety, and mercy, who do'st not desyre the
 F 7 death

death of sinners. but that they may be conuerred, liue, and be saued; though I be wicked, and the sinns of the world; many, and great, and that we are vnprofitable seruants, not able to giue any satisfaction vnto thee: yet O Lord; I present, and offer vnto thee in full satisfaction of all my iniquities, ingratitude, negligences, and disrespectts towards thee, my God, and for the sinns of the whole world, thy deerly beloued Sonne, Christ Iesus, our Lord; most humbly praying, that through his holy incarnation, pure Life, Bitter passion, and paynfull death; and for all his vertues, laboures, miseries, afflictions, torments, his most Precious Blood shed for vs, and all his blessed merits, and what soeuer he did to thy honour and Glory; thou wilt according to thy Fatherly goodnesse, accept of them and forgiue vs, our grieuous offences; receiue vs to thy fauour, and loue; replenish vs, with thy holy grace, free vs from the power, of hell and Sathan, and bring vs securely, to thy Kingdome of endlesse felicity, where we may see, and enioy thee, our mercifull Father, with thy said sweet Sonne Iesus, and the Holy Ghost, for euer and euer. Amen.

A de-

A Deuout Prayer to the holy Ghost.

14. **O** Most Holy Ghost, true God, proceeding diuinely from the Father, and Sonne; come vnto me; visit this heart of myne; and there purge and cleanse what is impure; wash my soul, from all foulnesse, watering sweetly, this arid, and barren soyle, with long desired, pleasing showers, of thy diuine grace; cure, and heale in me, o celestiaall phisitian, of my soul; what by sinne, is wounded; make my stubburne heart, flexible, and pliable, to thy holy will; cherish my cold, frozen soul, with the heat, of thy sweet loue; O loue diuine, make me humble, in spirit, that thou may'st ioyfully rest in me; O blessed light, illuminat me, with the splendour of thy heauenly brightnesse. O ioy of Paradise, O Fountaine; of most pure water of delight, my God; flow into my soul, and make me whiter then the snow, and in the inward of my bowells, kindle the fire, of thy sweet loue consuming what, is in me of me, and conuerting me, into thee. O true comforter of my soul, fortify my spirit, against my powerfull passions,

sins, reduce my whole affection, to thy selfe, direct me, in the way of truth, grant me true peace of mynd, a liuely faith, a constant hope, an ardent and perfect charity, with endlesse ioy and felicity, Amen.

A Prayer for the soules in Purgatory.

15. **O** Most blessed Sauour, and most louing redeemer of the world, whose goodnesse farre exceedeth our malice, and whose mercy, is beyond all our iniquities; I humbly beseech thee; through the merits, of thy Holy life, great torments, wofull passion, and painfull death, to free the soules of Purgatory, (and chiefly, the soul of, A. B.) from thence, and those cruell paines which there they iustly suffer, for hauing offended thee; bring them o Lord, from the darknesse, wherein they are; to the light of glory, where they may praise thee, with the Father, and Holy Ghost for euer and euer. Amen.

A Prayer to our Sauour on the Crosse.

16. **O** Deete Iesu, hanging on the crosse for me; grant I humbly pray,
that

that I may neuer part, from this Holy Crosse; where my life, my ioy, and treasure is; receiue me, within the armes, of thy sweet loue; hyde me, from the world, the flesh, and the deuil; within that strong fort, of thy wounded syde; secure me, in the secret closet, of thy open, and louing heart; that I may not see, heare, know, seeke, or loue, but thee alone, my most amiable, and deere Iesu; for really, and truly, thou art my health, my wealth, my ioy, my comfort, my friend, my life, my Lord, my God, and only good, infinitely worthy, of all honour, glory, and praise, both in this, and the other world, with the Father and Holy Ghost, for euer more. Amen.

THE XVI. CHAPTER.

Short meditations, and deuout prayers, for obtayning of particular vertues, to be vsed according to the dayes of the weeke.

1. **Y**OU must first obserue, that when you read the meditations, set before

fore the prayer, of the day; you are to present, before the eyes of your mynd, the part, or point, of our Sauours passion, which is therein mentioned, and sweetly looking vppon him, for a while, consider what he did, why, for whom; and what we ought to doe in true gratitude; this donne, say the following prayer, vocally or mentally, but slowly and deuoutly; this manner of praying, is profitable, and meritorious.

On Munday, The meditation.

2. **C**onsider how Christ our Sauour, being to goe from this world, to his heavenly Father; at his last supper with his disciples, (to expresse the greatness of his loue to mankind through which, he could not endure to be from vs) ordayned the most B. Sacrament of the altar; in which he would be allwayes really and truly present with vs, to be our comfort in afflictions, our helpe in necessities, our foode and nourishment in this our bannishment, that we might be confident of his holy assistance in all occasions, and not forget, nor be vnmindfull of this his so great loue, but with gratitude returne loue for loue, which

Matt.
26.v.
26.

which is all that he desyres of vs.

The Prayer,

3. **O** My deere and louing Iesu, whose loue to mankind, is farre bayond all expression; I doe acknowledg thy many great gifts, and benefits; for all which, I doe giue thee most hearty thanks, and aboute all; for this benefit in particular, wherein thou hast exprest thy affection and loue, in a very high degree, leauing vnto vs; in the most blessed Sacrament, thy Precious selfe, the liuing, and true bread of life, which descended from heauen, of which, he that truly eateth, shall haue life euerlasting.

4. This bread, my God, doth nourish, comfort, and strengthen the weake, and afflicted; it is wealth to the poore, health, to the rich, a salue, and cure for all sores, a soueraigne medicine, for every sickness, and endlesse life, to those that receaue it worthily. O true trespure of heauen, o Fountaine of the water of life, o most Blessed Sacrament of the body and Blood of my deere Sauour Iesus; pray- sed may'st thou be for euer.

5. O most sweet and amiable Lord grant me the benefit of this bread; giue
me,

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me, this holy bread, wherein thou art,
yea, which thou art; for it is farre better,
sweeter, more pleasing, and comfortable,
then the heavenly manna, which the
Dent.
3.v.3. Father, gaue to the children of Israell, to
16. nourish, and strengthen them, in their
long, and tedious iorney, to the land of
promisse; giue me then, o louing Lord,
this diuine bread, and in, and with it, a
liuely faith, a constant hope, a sincere
and ardent loue, to thy sweet selfe.

6. O deare Iesu, I am very weake, and
cannot liue without this liuing bread,
neyther shall I come, to the land of pro-
misse, heauenly Ierusalem, without this
celestiall foode, to nourish and streng-
then me, in the way of this miserable pe-
grination; thou art the way, euen to
thy selfe, thou art the truth, which can-
not faile, thou art the life which hath
Ioan.
14.v. noe end. hauing thee, I cannot erre, in
6. the way, nor be ignorant of thy truth;
but shall haue life, and liue with thee for
euer; for all goodnesse, will come to me,
together with thee.

7. The heauens o Iesu praise thee; the
earth adore thee, all creatures, magnify,
loue, and serue thee; and all my senses,
facultyes, and powers, inward, and out-
ward, with body and soul, I offer vnto
thee,

thee, my dearest loue, with all the praises, of heauen and earth; in thanks for this token of thy loue and presence, in the most blessed Sacrament; humbly praying thee, o most tender hearted, and louing Iesu, to grant me, in some measure to deserue this thy deare loue, in louing, and affecting thee, aboue all, that is created; that so being nourished, and strengthened with this diuine, and substantiall bread, I may passe securely through the desert, of this world, to the true land of promise, heavenly Ierusalem; there to see thee face to face in glory; and with thy celestiall quires, of Saints and Angells, loue, enioy, and praise thee, with the Father, and Holy Ghost, for all eternity. Amen:

On Twelday, the Meditation.

3. **C** Onsider the profound and admirable humility of Christ our Sauour, who kneeling, his disciples sitting, washed their defiled feete, with those pure and sacred handes, which created both heauen and earth, thereby to confound the pride of this world; learne therefore (said he) of me, because I am *Math.* myld, and humble in heart, and vpon *ll. v.* whom *16.*

Iacob whom shall my spirit rest, but on the
4.v.6. humble, for he doth resist the proud, and
 giue his grace to the humble, consider
 and imitate this holy example; for if the
 King of glory, did' humble him selfe so
 much, why not you?

The Prayer.

9. **O** Deere Iesu the true patterne
 and master of humility, who de-
 scending from the vnknown ioyes of
 heauen, to this vale of teares, would' st be
 esteemed as one of vs; subiect to the my-
 seryes of our nature sinne excepted; with
 humility thou wert borne in a stable, in
 humility thou didst liue subiect to thy
Luk. 2. parents, in humility thou didst submit
v. 51. thy selfe to the euil vsage, and abuses of
 wicked sinners, and wert esteemed the
 scorne of men, and the very outcast of
 the people. O most humble Iesu, teach
 me this heavenly doctrine, grant me this
 admirable vertue, of humility; for it is
 the ground and foundation, of a spirituall
 life, the mistresse of vertues, the treasure
 of the soul, the true path way, leading
 through the dangerous solitude, of this
 world, to the land of the liuing; a iewel
 vnknown, yet found, and enioyed by
 thy

thy Holy Mother, and therefore, she is *Luc. 1.*
called, blessed, by all generations. *v. 48.*

10. This, thou hast taught in word
and worke, this, thy followers learned,
and embraced; this, thy louers, highly
esteemed, and respected; this by thy hea-
uenly Father is allwayes honoured, and
richly rewarded in glory: for he who
humbleth himselfe, (thou say'st), shall
be exalted; Grant me therefore, I most *Mat. 23. v. 4*
humbly beseech thee, my Sweet Iesu, this
blessed gift, this most excellent vertue, of *12.*
humility; which like the camamill, the
more it is prest downe, trode, and kept
vnder, the better it growes; the fairer, it
spreads; the sweeter its odour is; and the
greater its fragraney, which much de-
lighteth the beholders.

11. O most humble Iesu, againe and
again, I pray thee, to give me this, po-
werfull, and most gratefull vertue, which
about all vertues, hath that force, as to
draw the loue of all, to it selfe, it causeth
the highest heauens, to incline, to the
poorest and lowest creature; and the
most abiekt, to be exalted, to the highest
glory; and as pride, doth purchase hell;
humility gaineth heauen; O most hum-
ble Iesu, what shall become of me? I see
thee, on thy knees, humbly washing the
uncleane

vnclane feete of thy disciples, yea, of Iudas, that wicked one; whom thou did'st know, was to betray thee.

12. O how farre this act of thine o Iesu, in like case, had beene from my proud heart? but it is the rare effect of thy humility; O what a confusion this is to me? I faine would be esteemed, and honoured by all; and that others should bowe to me, who am a foul and wicked sinner, a meere nothing; and thou o glory, of heauen, and King, of the Angells, do'st so humble thy selfe, euen to the wicked? o what a shame and condemnation this is to me? who ought to humbly my selfe to all for thee; and esteeme my selfe, that which truly I am; vile, base, and vnworthy to be regarded by any; yea fit to be despised by all; for I am a wicked sinner, dust and ashes, meat for wormes, a meere nothing.

13. O supreme goodnesse, my most humble Iesu, bannish from my heart all pride and vaine content, grant me, this heauenly treasure, this rich and vncomparable iewell, this vertue of true humility: that in this world, I may submit my selfe to all, thinke well of all, but of my selfe; and heartely desyre to be humbled, set at naught, and contemned by all, to

be exalted with, and by thee, in the other, to the mountaine of eternity in endlesse glory, and felicity. Amen.

On wensday, the Meditation.

14. **C** Onſider how Chriſt our Sa-
 uour in his prayer, in the gar-
 den of Gethſemany (his heart being *Luk.*
 heauy and ſad, euen to death) did ſweat *22, v.*
 drops of Blood, through the apprehen- *44.*
 ſion of the grieuous torments and pain- *Matt.*
 es, which he was to ſuffer in his paſſion *16. v.*
 and death; they being harſh, and repug- *42.*
 nant to nature, yet with all reſignation,
 he conformed his will, to the will, of his
 heauenly Father, ſaying; Father, not my
 will, but thine be donne; I am content
 to ſuffer, becauſe thou wilt haue it ſoe.
 by this example, we muſt, in all occa-
 ſions, difficultyes, and croſſes, reſigne our
 ſelues, and conforme our wills, to the
 will, of God, accepting with content,
 what pleaſeth him to ſend.

The Prayer.

15. **O** Moſt ſweet and Myld Ieſu, who
 in thy prayer, and painfull ſweat,
 in the garden of Gethſemany, according

to the desyre of our weake nature, did'ſt pray thy heauenly Father, that the chalice, of thy Bitter Paſſion, (which thou did'ſt then foreſee) ſhould be taken from thee; yet knowing the great honour, and glory, vnto him, and the great good, which thence were to enſue to vs, poore ſinners; with all reuerence (though the torments were great and many, which thou wert to ſuffer) thou did'ſt reſigne thy ſelfe, thy Holy Spirit being allwayes prompt, and ready to fullfill, his pleaſure and will; and therefore, with all loue and alacrity of ſpirit, did'ſt willingly performe that heauy and painfull worke, of my Saluation, by thy great torments, paines, and death, on the croſſe; for which o my God, my ſoul, and all thy creatures, thanke and praiſe thee, for euer; O moſt amiable Ieſu, o liuing life, of my life, (without whom, there is no life) thou haſt reſigned, and giuen thy life, for me; o comfort of my ſoul, o true content of my mynd, how great thy care is of me? o how great thy loue is to me, in this thy ſuffering for me?

16. Grant me o Ieſu, this reſignation and conformity (in all occaſions) to thy holy will, that I may accept what Contradictions, abuſes, and croſſes inward
and

and outward, shall happen vnto me, with all content; because it is thy will, it should be soe; O Sweet Iesu, what canne come amisse, to a resigned mynd? to a soul conformable in all things to thy holy will? he that is resigned; walketh securely, he feares no crosses, he is not proud, for wealth, or honour; he is not grieued, for pouerty, or contempt; he is patient, in sicknesse; he is ioyfull, in tribulations, and temptations; because he knowes, nothing canne happen, to him, spirituall or corporall; but according to thy will; and it is fitting, thy holy will, should be allwayes donne, of vs, thy creatures; and thou do'st best know, what occasions, to send, wherein I may, with profit, resigne my selfe, and be conformable, to thy will, and thereby augment my merit and glory.

17. Grant me, o my deare Iesu, this true resignation, and conformity, to thy holy will; that in the tempestuous stormes of temptations and afflictions, how great soeuer they be, like vnto an vnmo-
 uable rock, with tranquillity of mynd, and true hearts content, I may allwayes say, thy will be donne my God, not my-
 se. Amen.

On Thursday, the Meditation.

18. **C**ONSIDER how our Sauour, being
Math. falsly, and vniustly accused, of di-
 26. v. uers crymes by the Iewes; did' not once
 63. excuse himselfe; but in great silence, heard,
Math. and endured all; in so much, that Pilat,
 27. v. (who was Iudg) did greatly admire; by
 14. which our Sauour, commendeth this
 verrue, vnto vs, as a speciall good; for
 this silence, is a vertue of high merit be-
 fore God, who knoweth all truth; and
 will reward it, abundantly in glory.

The Prayer.

19. **O** King of glory, my Iesus, I confi-
 sider thee before Annas, Cai-
 phas, Herod, and Pilat, falsly and vniust-
 ly accused, and most iniuriously treated,
 and abused; by the wicked and mali-
 cious, Iewes; which thou could'st easily
 conuince of falshood, and vntruths; and
 cast into hell, if thou had'st so pleased;
 yet would'st not thou so doe; nor once
 excuse thy selfe; but referring all to thy
 heauenly Father, wert so silent, that Pilat
 did admire; that thou did'st not answer
 for thy selfe, to what was obiected, and
 layd

layd to thy charge; for he was desirous, by thy answer, to take an occasion, to refute them, and sett thee free; for he knew full well, that through enay thou wert falsly accused, and brought to be iudged, by him.

20. O blessed Lord of my soul, thy actions are our instructions; hence it is, that this vertue, is so much in holy Scripture extolled, and by thy true seruants commended, and practised; as that, which preserueth all piety, and inward graces; therefore thy Apostle said, he *Iac. 5.* that offendeth not in word, is a perfect *v. 2.* man: for in silence and hope our spirituall fortitude doth consist: which a seru- *Isai. 30. v.* *15.* uant of thyne knew very well, saying, that it often grieved him, to haue spoaken; but neuer, to haue beene silent, by reason whereof, others, for many yeares (as we read in their liues,) did not speake a word; woe is me, my Iesu, and my God, how lauish I haue beene of my tongue? how forward to excuse my fault? and willing to defend a wrong, by faire and deceitfull speeches, rather then be silent, or doe as thou ha'st donne?

21. O pardon me my God; and for that goodnesse which thou art, I most humbly beg of thee; to grant me this ad-

mirable vertue; then without excusing my selfe; I shal refraine, and tame this vnbridled tongue, of myne; whence so many euiles proceede; and not offend in words, as dayly hitherto, I haue done; yet being silent and speechlesse, to the world in the sweet retirement, and inward of my soul; I shall find place and opportunity, to speak, and conferre with thee, and thy Holy Angells, of diuine and heauenly things; and such as concerne the good and saluation of my soul; and consequently, detraction, lying, cursing, swearing, and such like, (wherein I often offended,) shall haue no place in me; O silent Iesu, be not silent, vnto me; but say. thou art pleased, to grant this blessed vertue, and most happy gift, vnto me; that my tongue may not be employed, but in thy holy praises, both now, and for euer more. Amen.

On fryday, The Meditation.

22. **C**ONSIDER how Christ our Sauiour, by the wicked Iewes, was stript naked, then fast tyed to a pillar, and
Math: so pittifully whipt (his Sacred flesh tor-
17.v. ne on euery syde) that his blessed ribs,
26, and bones did appeere; this he did endu-

re, only to doe pennance for thy sinns; that thou may'st know, that without thy concurring, and doing of pennance; thy sinns will not be forgiuen, nor gods wrath, appeased, which thou ha'st deserued, by offending his diuine Maiesty.

The Prayer.

23. **O** Glory of heauen, o light of the earth, o comfort, and life of my soul, my deere and louing Iesu, what stony heart will not breake, or at least, extremely grieue, to see thee, in that wofull case abused? o what frozen soul, would not melt into teares of compassion and loue, to see thy Sacred flesh torne, and thy most Precious Blood, streaming on the ground, for my sake; to doe penance and make satisfaction for my sinns?

24. O Lord I am the nocent, and thou the innocent, I am the guilty, and thou the condemned, I deserued for my sinns, that seuerer punishment, and thou do'st suffer it for me; O deere Iesu, what shall I say? what shall I doe, my dearest Lord? I see thy Blood runne to the ground, thy Holy flesh, all torne, thy wounds open, thy bones naked, none

there, to take compassion on thee, but all desirous to torment, and afflict thee; I am, therefore o my Soueraigne good, quite confunded, and it grieues me, to see thee in that paine, for such a wretch as I.

25. Thou art o Lord, my creatour, and I, thy creature, thou my King, and I thy subiect, thou my Lord, and I thy vassall; must I then haue ease, and thou trouble? must my body rest, and thyne be vexed, and torne with lashes? must I most wicked offender, scape free, and thou my Sweet and innocent Iesu be tormented and punnished; in that wofull wise? O supream goodnesse, what shall become of me? O how shall I be thankfull vnto thee? how shall I requite thy loue and paines? how shall I make some satisfaction, for my cursed sinns; which put thee to those heavy paines and torments? thou, o my deere and louing Iesu, ha'st shoven me the way, of Salvation, and reconciliation; by doing penance for my sinns.

26. Grant me therefore (I most humbly pray) thy holy Grace, to encourage me, to doe true penance, for my sinns, through loue of thee, and with a sorrowfull repentant, heart, cry to the hea-
uens,

uens, for mercy; for I must confesse, that I haue beene fauorable to my selfe, and little desirous to suffer any mortification or paine. But now O Iesu, with the assistance of thy holy grace, (which againe I heartely beg, of thee) I doe resolue, to imitat thee, and take reueng against my selfe (for hauing offended thee) by fasting, watching, disciplines, frequent prayer, with other mortifications, and austerities inward and outward; and though all that I shall doe; be very little; yet they receauing worth from thy holy paines and merits; I hope to appease the wrath of thy heauenly Father, (which I iustly deserued by my wicked life, for which I am heartely sorry) and after the misery of this life, enioy thy holy sight, and company in glory, for euer. Amen.

On Saturday, the Meditation.

27 **C** Onsider how our Lord and Sa-
 uiour, Christ Iesus, with inui-
 cible patience, endured, not only to be
 contemned, despised, outbrayded by the
 Iewes and wicked Pharises, with euil
 language, and most opprobrious words;
 but also, to be crowned, with sharpe
 Thornes piercing to the braine; so that

Math. the Blood ranne downe his blessed neck,
 27. v. and face; and then in derision they adored him; by this we haue his example. to
 27. bere patiently, all affronts, iniuries, and abuses which shall happen, or be offered, vnto vs, for loue of him, who so patiently suffered them, for loue of vs.

The Prayer.

28. **O** Most myld, and patient Iesu, thou ha'st taught me, with patience, to endure, and overcome all difficultyes; for though the wicked Iewes, did' endeauour, with foul abuses, and cruell torments, to moue and distemper thy holy heart; yet thou did'st bere and support all, with so great patience, that heauen and earth might well admire thereat.

29. **O** my deere Lord, I see, how without respect or regard to thy worth and dignity, they vayne and smite thee ouer thy face; they in scorne adore thee, as a King, and crowne thee with sharpe thornes; thy eyes are obscured with the blood running downe, thy gracious face with spittle and buffets, is all brused, swollen, and disfigured; all conspiring to worke thy woe.

30. Yet

30. Yet most patient Iesu, for my sake, and example, thou did'st suffer all with content; and leaue thy selfe, to their fury, enduring these wrongs and cruelties, with vnpeakable patience. O my sweet and myld Iesu, this holy vertue of patience, is the true touchstone, by which, such as loue thee, are perfectly knowen; it is honourd in confessours, praised in Virgins, crowned in martyres and admired by all; for it ouercomes, the rage and fury, of an angry heart, it doth moderat. and suppress the disordered passions, it is stronger, then torments, and tyrants; and it adorne the whole Church of God.

3. O my louing Iesu, how shall I without shame, and feare, presume, or dare heerafter complaine of an iniurious word, a small abuse, or wrong offered, or donne vnto me? O most patient Iesu, grant, that I may imitate thee; giue me this blessed vertue, of patience, I humbly beseech thee; and euen for thy selfe, refuse me not my God.

32. For hauing patience, I shall be humble, myld, silent, obedient, charitable, resigned, and conformable in all things to thy holy will; for it is the treasury of vertues; o grant it me, my God,

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that in all occasions, affronts, iniuries,
and wrongs how great soeuer, I may be
patient, with, and for thee; and then in
afflictions, miseryes, and crosses, with
Iob 2. thy true and patient seruant Iob, I may
v. 10. say; as I receaued from the hands, of my
God, what things were good, and plea-
sing; why should not I likewise accept
what euiles, or crosses, his diuine Maie-
sty shall be pleased to cast vppon me?
for they may be sent as a punishment,
for my sinns, or for my triall, and exer-
cise, in vertue; or for my spirituall profit,
and greater glory.

33. O blessed patience, thou art the
proper vertue of the Seruants of Christ,
o Iesu grant it vnto me; for then I shall
not feare, if the heauens thunder, hell, ra-
ge, the passions, swell, the deuil and na-
ture tempt, and the world grow mad;
what, o patient Iesu, canne ouercome
me, ioyned and vnited in patience, with
thee? O my God, bestow this holy gift
on me; with patience to liue, with pa-
tience to dye, and liue with thee, o most
patient Iesu, for euer and euer. Amen.

THE FIRST PART.

On Sunday, the Meditation.

34. **C**onsider how Christ our Sa-
uiour, was not only hanged and
nayed on the Crosse, by the wicked
Iewes, but also scorned, and malicious-
ly derided; with most iniurious blasphem-
yes, which notwithstanding; he tooke
compassion vpon them, and offered his
holy prayers, to his heavenly Father,
with most ardent loue, for those his blo-
dy enemies, desiring him, to forgie ^{Luc.} 23. v.
them; sweetly excusing them, because ^{4.}
they knew not what they did; thus in-
structing vs, to loue, and pray not only
for our friends, but also for aduersaries
and enemies.

The Prayer.

35. **O** Celestiall Phenix, my louing Ie-
su, who with the fire of diuine
loue, ha'st consumed thy selfe, dying on
the crosse; thereby giuing life, to all that
liue in thy Holy Church; and ha'st offe-
red thy selfe, a Sacrifice to thy heavenly
Father for vs, wicked sinners, thy ene-
mies; dayly crucifying thee againe, with
our abominable crimes, and offences;

and still do'st offer all thy sacred prayers, and wounds, vnto him in satisfaction, and remission of our sinns; that with thy Precious Blood, all malice washed from our soules, and thy true charity stilled into our hearts, we might affect, truly loue, and with thee, pray for our enemyes, and persecutors; saying; Father forgieue them, because they know not, what they doe.

36. This holy lesson and diuine doctrine, many of thy seruants learned, of
 Act. 7. thee; this thy blessed Martyr S. Stephen,
 v. 5. 6. and others did for those that stoned, and put them to death. Thy loue o deere Iesu, is great to vs, and therefore thou do'st inuite vs, to come to thee, to be vnloaden of the heauy burden of our sinns, and be forgatuen; yea, it is so vehement and sincere, that with a tender and louing heart, thou do'st excuse our weaknesse, frailty, and vnconstant condition; and easily do'st forget our faults, and put them in obliuion; yea if our sinns be vnnumerable, and we, as foules may be; from the crosse, thy voyce is made horse, calling vnto vs, to returne from our wicked wayes, and come to thee; thy bloody fountaines will wash all cleane away; thy holy armes, are stretched out, to embrace
 vs,

vs; thy syde is open, to receaue vs, thy wounded heart desyres to entertaine vs, within the bowells of thy mercy, and thy sweet loue and tender affections; and thy prayer to thy heauenly Father, doth neuer cease, but cryeth for vs (though thy enemyes) Father forgie them, for they know not what they doe.

37. O what a louing prayer, o what a charitable request, o what a sweet and true excuse? for if we truly knew, o Lord, the great hurt of sinne, we would endure all the torments of hell, (if they were as many more) rather then committ one; or offend so good a God, so high and great a Maiesty. We haue therefore great cause to loue, and come to thee, with heart and soul; and giue thee, my deere Sauour, infinit thanks, for louing vs so; and suffering through loue for vs; and inuoluing vs, to come to thee, to enioy all happinesse, and free vs, from all misery?

38. Behold O my Iesu, I doe now come to thee with all submission and confidence, humbly beseeching thee, to lett fall those blessed streames of thy liuing fountaines, on me, to wash away, the foulnesse of my sinns; ease me my God, of this heauy load, which permitts
me,

me, not to lift myne eyes, to behold thy goodnesse.

39. O true sunne of Iustice, cast downe the fry beames of thy burning loue on my frosen soule, that I may wholly melt, and be dissolued into teares of loue; consume in me, o Lord, what is not thyne; burne my heart, with the flames of thy diuine loue, that the waters of tribulation, with all their violence and force may neuer be able to quench, or put it out.

40. O then my God, I shal imitate thee; then I shall loue, and pray for my enemyes; then shall I desyre heartely their good and happinesse, as my owne; then shall I take all things what soeuer, in good part; and iudg the best of others actions; and excuse in them, what to me, may seeme amisse.

41. O Louing Iesu grant me this true loue towards all that shall in any wise offend me; that I may heartely pray, they may be forgiuen by thy heauenly Father, as I would be forgiuen by him and thee, for all Eternity Amen.

THE XVII. CHAPTER.

An Exclamation or confession of
a penitent and louing soul,
to Christ our Sauour.

1. **O** Ioy of heauen, o light of earth,
o comfort of the world, sweet
Iesu : O Sonne of God, o loue of man-
kind, my Sauour deere; thou ha'st dis-
persed the clowdy darknesse of my soul,
and giuen me light, to see my erring
steps, thou ha'st comforted my afflicted
mynd, being neere the gate of despaire
and doore of eternall death. thou did'st
care for me, when I did' not care for my
selfe, nor thee; thou did'st seeke after me,
going, I knew not whither, but straying
from thee, who art the true, and only
way to life euerlasting.

2. Thou know'st o Lord, how I was
compassed about, by my enemyes, and
taken in their nets; then chayned fast in
sinne; walked with them, in the path of
darknesse, leading to the house of Sa-
than, and place of perdition; and when I
beganne to sinke into the depth, of the
myre, of all abomination; insensible of
my

my danger and euil; then did' thy goodnesse, and mercy appeere, by holy inspirations, sweetly admonishing me; and seemed vnto me, that I heard, thy Low cry, calling vnto me, as to another Lazarus, to awake, and rise, out of the dead sleepe, wherein I was, and returne to life againe; which I neglecting, was no small grieffe, to thy holy, and louing heart;

Iohn.
11.v.
43.

3. Yet did'st not thou o my dearest and truest friend, my Iesu, forsake me, but by a secret way, place in my mynd, a thought of that terrible and dreadfull day of iudgment, with a trumpet sounding in myne eares, in a most fearfull manner, saying; arise yee dead, for now is the iudgment of the world. who hath donne well shall goe to endlesse glory; who euil; to endlesse torments;

Iohn. 5.
v. 19.

4. This my God did amase me much, and caused me to reflect somewhat on my selfe, and what should become of me for all eternity; and not knowing what to say, or doe, I beganne to weepe, and shake with feare, and would, forsake, but knew not how, those poysoned bits of sinne, which on euery occasion, were offered to me, as sweet and pleasing; this tye kept me so fast, that I could not gett off.

5. O deere Sauour, and redeemer of the world, how often then in thy loue and mercy, did'st thou knock, and knock againe, at the secret of my heart, presenting many thoughts of the ioyes of heauen, with such sweet and forcible meanes, that my heart, though stony, griew tender, and in the affliction of my mynd, (which then was great, as thou do'st know) I said, I will stay no longer in this misery; I will cast of, this heauy yoke, of sinne; I will forsake the occasions, and set by the false friendships, and vanities of this world;

6. And then, my God, how heauy was my heart? into what a depth of perplexities, was I brought? there the vanities, heere the friendships and familiarities; then the pleasures of this life, and the false delight of sinne; then feare; then shame, to confesse; all like so many bewayling friends surrounded me, and busied my thoughts, and mynd, endeavouring, to put an obstackle to my good; some seemed to say, wilt thou forsake vs so, and liue in misery, voyd of pleasure and content; then that damnable sweet of sinne, was so forcibly presented, to my mynd, that I was altered, and vehemently troubled, and my paine was such,
that

that I knew not what syde to take, and suspicious feares so blinded me; that to be rid, and free'd from the torment which thence I felt: for a remedy, it seemed best, and I was content to remain with them, thinking by my greatest euil, to get some rest?

7. But my God, what a hell was this! the heauens o my deere Iesu, blesse, and praise thee for euer, and all thy creatures be thankfull vnto thee in my behalfe, for the meanes which thou did'st vse to free, me thence; for being all alone, on a tyme in this sorrowfull conflict, and my thoughts multiplyed; at last, what heauenly considerations, what good desyres, how many pious resolutions, by thy care and mercy, came into my mynd? I considered thy body scourged and all torne, thy head crowned with sharpe thornes, thy bleeding wounds, and death vppon the crosse, for loue of me; but aboue all, thy great desyre, to saue my soule, thy willingnesse to receiue me, to thy mercy, loue, and glory with very great, sweetnesse, plainly appeared vnto me.

8. And then, o my eternall Lord God, how did'st thou open myne eyes, to see the darknesse, wherein I was? o how did'st

did'st thou then awake my soul, from that sleeping lethargy of sinne? then did I perceave the light, of thy holy grace, then, did I obserue my danger, and the profound pitt of eternall damnation, into which I was falling then, my deereſt Lord, thou did'st giue me courage to forsake the place, and cause of sinne; and resolue neuer to returne thither againe; though I should dye thereby.

9. O heauens what a combat wasthis? o what perplexity was I then in? for hell, sinne, and Sathan, did' conspire to worke my woe, crosse my resolution, and hinder its execution; but thy loue and grace assisting me; that could not be; O my God, how many were my teares? how frequent, the heauy sighes, and sobs of my afflicted heart? thy care was great, thy loue was strong, thou did'st not rest, vntill I was sett free: thou did'st most mercifully breake those tyes, and chaines, (with which I was kept fast, as the slaue of Sathan) by a good and pennitent confession, and a firme resolution to sinne no more; all which came from thy holy grace and gift; which I confesse with thanks in all sincerity.

10. Thus o my deere Iesu, thou did'st seeke after me, thy straied sheepe; thus
merci-

mercifully; thou did'st receaue me thy prodigall child; thus did'st thou reuiue me, thy beloued Lazarus, thus, o Lord thou, did'st free me from the cruell beast, and roring Lyon, who thought, and sought to deuour me; thus did'st thou bring me from hell; saue my soul; and of the slaue of sinne, and Sathan, make me the child of grace, and God.

11. O light of heauen, and glory of the Angells, o true loue, and life of my soul Sweet Iesu, how is it, that thou do'st so farre forget thy selfe, and thy worth and dignity; as to be solicitous for such a one as I? art not thou o my deere Iesu, creatour of heauen and earth, and supream Lord, of all things? how cometh it then, that thou my omnipotent God, should'st be myndfull of me, or daigne to cast a looke on so foul a dunghill, and so meere a nothing, as I am?

12. O yee heauens admire at this so great mercy, and goodnesse, so great care, so wonderfull, and gracious loue of the sonne of God, the King of glory, my deere Iesus, to so abominable a sinner, the most vngratefull of men; to me, who most wickedly did forsake my part, of the ioyes of heauen, for a momentary pleasure heere on earth; to me, who made
choise

choise, to loue the filth of sinne, rather
 then his vnspeakable goodnesse, or his
 deere and most pure loue; to me, who am
 the worst of all creatures; to me whose
 eyes were lasciuious, whose mouth, blas-
 phemous, whose eares, vnchast, whose
 thoughts, vnpure, whose heart, defild; to
 me, who am the center of euiles, the sin-
 ke of sinne, and the receptacle of all abo-
 mination.

13. O my deere Iesu, o my Lord, and
 God, o my most true and deereft friend,
 what is this loue, which put thee so farre
 besyde shy selfe, (if I may so speake) as
 to affect me, being sy vyle and base? Oh
 what ha'st thou scene in me, my God, but
 sinne, or worffe, if worffe may be? O how
 many thousands, more deseruing, are
 not thus by thee called? O if they had
 but halfe what thou ha'st donne to me
 poore wretch, they would doubtlesse, lo-
 ue thee more; and serue thee better, far-
 er then I; why then o my life, do'st not
 thou bring them to thy admirable light,
 knowledg and loue? o true louer of my
 soul, and comfort of my heart, I am con-
 founded to see thee, so choyle of me, be-
 ing what I am, base and vngratfull, and
 passe by them; O my deereft Lord, thy
 Precious Blood was shed for them, as
 well

well as for me, why then is not thy loue to them, as vnto me? thou would' st be better serued, by them; more honoured, and loued, then by me? O supream goodnesse, what is the cause, or reason thereof?

14. I doe acknowledg, my God, that thy iudgments are profound, and incomprehensible; and the reasons of thy doings, are not intelligible, nor knowne to any but to thy selfe alone; yet my dearest Lord, this I may conceaue, of thy infinit mercy, and goodnesse; that I being, what I am, the absolute worst, fowlest, and greatest of sinners; vnworthy of any fauour; the greatnesse of thy goodnesse, and infinit mercy, might the more appeere, in forgiuing me; by how much my malice, and wickednesse, was greater against thee, that all thy creatures, might therefore honour, glorify, and praise thee, for euer; who art not tyed to any, nor ha'st respect of persons; but the greatest sinners, (though their offences were as many as the sands of the sea, and the starrs of the firmament) may confide in thee, and hope for saluation; seeing thy so great mercy, and fauour vnto me, being so ouer wicked.

15. O Fountaine of grace, my Iesu, blessed

bleſſed infinitely and for euer may'ſt thou be, for taking ſuch care of me; O my louing Lord, how many are the wayes, and and the inuentions, which thou ha'ſt, to bring ſoules, vnto thy ſelfe, and thy decre loue? O how ſweetly thou do'ſt inuite and allure them, to thy ſeruice, and praiſe? but this is, to whom thou, wilt, when thou wilt, and as thou wilt; thou art o my God, allwayes beholding and prouiding for vs, as if thou had'ſt no other care; and we moſt vnworthy, ſeldome thinke on thee? thy benefits are innumerable, and we conſider them not; thy ioy and delight, is to be with vs, and we doe not deſyre to be with thee, our only good; the very Angells, doe reioyce to ſtand in thy holy preſence, beholding thy gracious countenance, excelling in all beauty; and we wretches, (whom it moſt concernes,) doe thinke to long to to be one hour in prayer with thee, or in thy ſweet preſence and conuerſation.

*Prou.**S. v. 31.**1. Pet.**1. v. 12.*

16. Thou art, o louing Ieſu, our true felicity; for in thee alone, all true content of heart, is had, which in any wiſe, we canne deſire; yet we forgetfull of our owne good, doe not ſeriously ſeek after thee, as we are bound; and ought. At leaſt, my deereſt Lord, I doe confeſſe my fault,

H

and

and my most grieuous fault heerin; yea this my ingratitude, (when I reflect on my selfe) doth afflict my heart, and torment my soul with griefe; so that now I wish I had a fountaine of teares, streaming at myne eyes, to weepe continually, and bewaile my vnworthynesse, and great vnthankfullnesse vnto thee. O how, my God, shall I in any kind requite, this thy so great loue? o my deere Iesu, how shall I be thankfull, for these thy so many benefits, and mercyes vnto me? O my soul, why do'st not thou burst with griefe, of thy neglect heerin? and why do'st not thou melt into teares with loue, of thy louing Sauour Christ Iesus, who weryed himselfe, seeking after thee, and consumed him selfe to death, with loue of thee?

17. O my sweet spouse, and soul's delight; with what praises shall I extoll thee? with what thanks, shall I returne loue for this thy loue? O my deere hearts content, how shall I honour thy infinit goodnesse, make knownen and declare thy mercyes, and benefits to me, so great a sinner? which is more then sufficient, to bring the whole world to admiration, and moue all sinners, to forsake their wicked waies, with loue of thee: I wish,

wish, o my Eternall God, and only good, that all the members of my body, and all the haire of my head, and all the faculties of my soul, were eloquent tongues, and burning hearts of loue, to make knowne to all, and sing forth thy mercies, and loue: and praise thy infinit goodness, for all eternity.]

18. Yet how soeuer my deere Iesu, with body and soul, and all that which I am, I doe honour, adore, and praise thee; and in the presence of heauen and earth, with all the thanks and praises of thy creatures spirituall and corporall, I offer my selfe wholly, and thankfully vnto thee, for thy blessed loue, and fauours vnto me; and heerafter for thy deere sake, I will admit no loue, but thyne into my heart, haue no comfort nor consolation, but in thee, no solace nor recreation, but with thee; no meat nor drinke shall doe me good, without thee; my musick, my content, and rest, shall be in thy company, and with thee alone; yea, for loue of thee, my God, I will shut myne eyes, myne eares, my mouth, and heart, to all things of this world, to thinke and see, to speake and be, with thee alone.

19. Come Sweet Iesu, come my deere, come vnto me, my heart is open and my

soul longing to receaue thee, my only good, come my God, come and visit this habitation of thyne, take possession of thy right, giue not thy inheritance to another; come o louing Iesu, enioy what thou ha'st so painfully sought, and so deerly bought; come my heavenly, and deerly beloued spouse, come, rest and repose thy selfe in this soul, which is thy choyse, and no more myne, but thyne; o transforme me into thy selfe, that I may be perpetually vnited in thy loue and praise; augment o Sweet Iesu, thy diuine loue, in me, that I may whiles I liue, in this mortality, still burne and languish, with an ardent and heavenly desyre, to be dissolued, and liue with thee, enioying thy blessed company, and most amiable presence, in glory; which I beseech thee; for thy loue, and selfe, Sweet Iesu, to grant vnto me for all Eternity Amen.

THE XVIII. CHAPTER.

A deuout meditation, vppon our
Sauour in the garden of
Gethsemany.

1. **O** My deere soul, thou ha'st beene long desirous to speake with thy
louing

louing Lord and Sauour, Christ Iesus; he is gon to the garden of Gethsemany all pensue and sad; follow him thither, perhaps it may be a fit occasion, to speake vnto him; and he may take it well, if it were but to diuert his mynd some whyle; for he said to his disciples, my soul is *Matt.* sad euen to death; and when thou art *26.v.* there, consider all that passeth, and then *38.* feelingly, and with compassion, say; O Iesu, my deere Lord, I haue considered thy great sadnesse, and the affliction of thy mynd, and how the feare, and panges of death, haue compassed thee, through the *Ps 11.* consideration and apprehension, of those *v. 5.* cruell torments, which thou art to endure, and the painfull death, which thou art to suffer on the crosse, for loue of me; this strikes me, to the heart; and I am wholly amased to see thee, my God, in so great anxiety, that thy soul is sorrowfull, to death; o dolefull words, o heauy words, o words deseruing compassion, and, which are able, to grieue any, that truly loueth thee.

2. Art not thou, o Lord, the ioy, of heauen, and the only comforter, of the afflicted on earth? art not thou, that good Iesus, of Nazareth, powerfull in words, *Luc.* and worke to whom the troubled, grie. *24.v.*

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ued, and afflicted repayred, and they were eased, and comforted? to thee the weakke, the sick, and diseased, flocked, and were cured, healed, and strengthened; and now my God, I see thee the comforter of all, in sorrow, and comfortlesse. But my Iesu, art not thou omnipotent; and well able, to helpe thy selfe, and comfort thy afflicted mynd, and not desyre to be afflicted by thy creatures? why, my God, didst thou turning to thy beloued disciples, say, thy heart was sad to death; what helpe could they giue thee? or whence haue they any thing but from thee? how canne they then comfort thee? thy Sweet face becometh pale and wanne, which shewes thy inward paine;

3. This weaknesse my God, as man, thou ha'st from vs; and what strength we haue, is from thee. yet perhaps, as one afflicted friend, to ease his mynd, relates his griefe, vnto an other; so thou do'st to Peter, Iames, and Iohn, as to thy dearest, among thy Apostles, saying, thou wert sad to death; I must o Lord confesse that it is some content, and ease, to an afflicted soul, to see a friend take compassion vppon him, in his griefe, and affliction; which perhaps, might haue moued thee, to acquaint them with the paine, wherein thou

thou wert, (which so heauily wrought on thee) that they taking compassion, of thy wofull case, might be some ease, to thy afflicted mynd; or at least, that they might watch and attend thee, in that extremity, vntill they had seene what would ensue, or become of thee; whereas, thou did'st desire them, to remaine there, whiles thou did'st go to pray, vnto thy heauenly Father, to take that paine away from thee; who alone could comfort thee.

4. But my Iesu, whiles thou do'st pray, thy paine doth increase, rather then diminish, and the panges of death do truly seeme to compasse thee; for thou art fallen into an agony, thy sweat is water and blood, in great dropes, falling downe, and at last, thou through weaknesse do'st fall flat on the ground; O Pittifull and wofull sight? how is it, my Lord that my heart doth not burst, with a feeling griefe, and myne eyes into a fountaine of teares, to see thee, the Lord of all things, my deere God, in that pittifull case; well knowing that my sinns, are the cause of all thy paine, and woe? but thy tender loue to me, doch moue thee, to endure it, though it be great.

5. O yee Angells of comfort, where are

ye? where is your care & where your attendance? haue you forgot your duty, to your King, and seruice to your good, and Soueraigne Lord? or haue you forsaken him because you see him in affliction, in paine, and the agony of death? as if he could not helpe himselfe, or were not, what he is? But you Peter, Iames; and Iohn, (whom he loued most, and trusted about the rest) where are ye? he told you of his paine and griefe, you then should be present, to assise, and not leaue him, in his extremity, of paine.

6. O my deere Iesu, art thou forsaken, left comfortlesse, and destitute of any friend, to looke vnto thee, in that agony? are these thy trusty friends, to whom thou did'st open thy mynd, and make thy moene? I must confesse, my God, that they ought to watch with thee, in thy necessity; chiefly, thou making choise of them, about the rest of thy Apostles, to goe thither with thee, as most trusty, and deere beloued; but o Lord, they are sleeping, and thou suffering.

7. This my Sweet Iesu, is the false friendship of the world, they promise much, and performe litle, they are friends, in prosperity, and for their owne commodity; but vnknown, in the tyme of aduersi-

aduersity, and necessity. S. Peter seeing thy *Math.*
glory, would willingly haue his taber- 17. v.
nacle with thee in the Mount Thabor, 4.
and there remaine in ioy; but now he
sleepes, and forgets thee, in thy necessity;

S. O Peter where art thou; ha'st thou so
soone forgot thy deere master, with
whom thou sayd'st, thou would'st liue,
and dye? are all thy promises, great
words, protestations, and expressions of
loue, come to this, that thou art now care-
lesse, and vnmyndtull of him; he acquai-
nting thee, with his sorrow and griefe?
thou might'st, for one hour, put of thy slee-
pe and watch with him, who loued thee
so deereley? surely his louing heart, could
not but feele, this thy neglect; therefore
he sayd, Symon, (so calling thee,) do'st
thou sleepe, and I in this paine and per-
plexity? could'st not thou watch one
hour with me? As if he said; Peter, I ma-
de choyse, of thee, to come hither with
me, to attend, and watch with me, and
art thou sleeping? tis not to sleepe, I
brought thee hither; (thou might'st ha-
ue donne that at home) but to be a com-
fort vnto me, in my paine, and agony; to
assist me, with compassion, in my weak-
nesse and to haue some care of me, in my
desolation. I did expect, that thou

H s should'st

should'st shew more care, and loue, and not for one hour's sleepe, forget me so; thy loue ought to moue thee, to be myndfull of me, and to attend me in this my painfull sweat, and wipe away those bitter teares, and heavy drops of blod, from my face, and hold me in thy armes, that in my extremity and weaknesse, I should not fall, as I did, on the ground, where I lay without help, all comfortlesse. Yet thou did'st sleepe, and could'st not wasch one hour to doe this small woorke of humanity, and charity, I trusting so much on thee.

Math. 9. O Peter, how could thy heart, endure those louing, though wounding words, as a sweet and myld reprehension? could'st not thou watch one hour with me, (who loued thee so deerly,) but sleepe whyles I did suffer, and pray for thee? O my sweet and most louing Iesu, how many Peters, or Symons are in this world? we doe often prefer selte loue, and our bodily commodities, before the loue of thee, our deere Lord and master; contrary to our promises, and resolutions; and not watch one hour, to serue thee, or heare diuine seruice, on holy dayes, (though we be bound thereunto) but sleepe it out with ease.

10. O my Iesu, many, yea, very many, sleeping friends, thou ha'st, and too few, true and trusty; we promise and protest, to doe great matters, when we are ioyed with thee, in prayer, as Peter in Mount Thabor; yet in tyme of triall, or temptation, we forget thy fauours, and thy selfe; we sleepe, whiles thou do'st watch, and pray; we seeke content, and pleasure, whiles thou art, in sorrow and paine for vs; we sleepe in many sinns, whiles thou art sweating, o deere Iesu, water and Blood, to wash them all away; thy feeble body, through losse of Blood, fall's to the ground; whiles our bodyes are pampered with excesse, and then doe sleepe and rest; and not warch one hour with thee.

11. It seemes, o Lord, that one hour's watching with thee, in prayer or in any other godly exercise, doth ease thy paines, though great it be; and the content, which thou do'st take therein, is such, that it seemeth, that thou art well satisfied with it, for all thy paine; o vn'speakable loue o admirable loue, which causeth thee, o Iesu, to value our actions (though meane) at so high a prise, as to giue thee content and satisfaction, for all thy troubles, griefes and paines?

12. O my most louing Iesu, this is no

H 6 small

small comfort, to thy faithfull: seruants; though very many, neither for thy loue, feare, or their owne good, will endeavour to giue thee this content, and perhaps, in the four and twenty hours, they will not spend one hour, to watch in prayer with thee, or once consider thy paine, or sufferance for them, nor take it to heart; And I, (o Lord, my God) am one of these; to my confusion, I doe acknowledge, and confesse it; allwayes more mynding, my owne commodity and ease, then thy loue, or what thou dost endure for me. I am o Lord, ready to receive thy gifts, and will not spend, one hour to watch, and giue thee thanks; and though thy griefe, thy bloody sweat, and paine, be great, and for my sinns, yet I take it not to heart, nor take compassion on thee; neither am I thankfull; as in iustice I am bound, and ought; by which, o God, my ingratitude doth appeere; therefore I doe humbly confesse my fault, heerin.

13. Moreouer my deere Iesu, I am sorry, for my neglect; and now considering thy griefe, thy painfull sweat, and thy selfe, in that agony falling to the ground, with so great paine and loue, and my ingratitude; I find my soul somewhat heauy,
and

and my heart grow tender, with a compassionate affection; and the more I doe reflect, on all; the more I feele a desyre, and willingnesse, to bewayle my sinns, and be with thee, my deere Iesu, and to cast my selfe most humbly, on the ground, to helpe, and bere thee vpp, and keepe thee from the earth; in that painfull sweat and agony.

14. O my louing Lord, if I might be admitted to this happinesse, that in some way I might shew my duty, vnto thee; or ease thee in any wise, by being parraker, of thy paine; or at least if those sacred dropps of thy painfull sweat, and Pretious Blood did but fall on me; that I might not forget, but remember thy deere loue, to me, and my obligation, and duty vnto thee: it would be a comfort, vnto me; for thou art o Iesu, the innocent lamb of God, that came to be sacrificed for vs, and with, thy Pretious Blood to wash away the sinns of the world; I wish therefore my God, it had fallen on me, that I might be washt cleane, of myne;

15. O Sweet and blessed sweat, o water of life, o heauenly ballsome, o dew diuine, o most Pretious Blood of my deere Iesu, I adore you, with body and soul,
and

1000. 1.
v. 29.
36.

and doe humbly beseech you, that I may partake of the benefit of one only drop, for then I shall be washed cleane and made whiter then snow, and not be vn-mindfull of thee my God.

16. O my deereft Lord, whom I desyre to loue in truth, I most humbly and heartely begg of thee, for that goodnesse which thou art, and for thy painfull agony, to be graciously pleased, with those teares of thine, and that Pretious Bloody Sweet, to wash my sinfull soul, from all impurity, and vouchsafe to take from me, those abominations, and wicked crymes, which were the cause, of that thy paine and woe.

17. Let that tender loue of thyne, o deere Iesu, excuse my faults, and thy sweet mercy, pardon, what hitherto I did amisse; and permit me not, my God, heerafter, to sleepe in sinne, whiles thou do'st suffer, and pray with teares for me; but cause me wake, and watch with thee, that temptations may not preuaile against me; let me not be, of thy sleeping, but watching frends; let me not flye, nor forsake thee, in prosperity, nor aduersity; permit me not, Sweet Iesu, for feare, or paine, or death it selfe, to turne my back to thee; but by the merits of thy
painfull

painfull sweat, to watch in thy holy service, and , suffer with thee my Sweet Iesu in this life , and in the other, reioyce with thee , for all Eternity. Amen.

THE XIX. CHAPTER.

A Pious exclamation , or consideration , of a soul in loue, with the loue , of Christ Iesus.

1. **O** Heauens, giue me your helpe, to know, and find, what I doe seeke for; it is called loue: a thing my heart desyr's, my soul long's for, and would enioy. But o loue, what art thou? where art thou? or in what place may'st thou be found? the earth knew thee not, hell, admitteth no such thing, surely then, in heauen thou must be had.

2. But what speake I of heauen? it's not so great, thou art more larg by farre, for thou art an vnlimited power, commanding a light, illuminating, a fire burning, and consuming: a power, thou art, so strong, that the heauens could not resist, nor yet containe thee; for thou did'st burst open their gates , which by the sinne of Adam , were shut vp, against mankind;

kind; thou did'st miraculously, by a way farre surpassing all vnderstanding, in this vale of teares, and misery; take on thee human flesh; (a project, so rare, a wonder, so great, and admirable; that heauen and, earth stand all amazed) and by that meanes, the seruant, was made lord; the subiect, King; God, made man, and man made God.

3. O admirable loue, great is thy vertue, and thy power is incomprehensible; o who canne conceaue thy wayes? o who canne tell me, what, and where thou art? o who canne vnderstand, thy workes and wonders? who canne declare this ingennet? that thou immortall, eternall, immense, infinit, art become man, flesh and blood, mortall, like vs? I must, and doe confesse, this to be the power of loue, beyond all power, controuling and commanding all.

Ioan. 1. 4. O Blessed loue, thou art likewise, a
v. 9. light illuminating, as thy Apostle saith,
Luc. 1. all, that comes into this world; yea, thou
v. 12. art that light, which Zacharias affirmeth,
 came from heauen, to illuminate those
 that sate in darknesse, and the shadow of
 death; thou art that indeficient light
 which cleereth our vnderstanding, ex-
 pelling thence all darknesse of infidelity,
 ignoran-

ignorance, and errour; and there placing the blessed light of true faith; thou art a light illuminating in the night of sinne, to see, and shunne the dangerous way of hell, and perdition; thou art the light, of the eternall sunne of iustice, which sheweth the way leading from vice (being, darke and obscure;) to the faire, plaine, and secure path of vertue, piety and true perfection; thou art the light, guiding soules from this blind world, to the other, of endlesse light and glory. O loue, great is thy good, whereshall I find thee? o when shall I find, and enioy thee?

5. O deere loue, thou art also, a fire burning, and consuming, for thou cam'st by thy owne acknowledgment, to cast fire on the earth, and thy will was it should burne; but, o diuine fire, what would'st thou haue it burne? vnlesse it be *Lus.* the hearts, of thy faithfull people, and *12. v.* with thy flames consume in them, all ter- *49.*rene affection, and vnmortified inclinations, purifying their intentions in all things; that nothing should remaine in them, but the pure and true loue of thee; thus consuming, those louing soules, and transforming them into thy selfe, and so become one and the same of two; for as the fire doth conuert the fuell, into its
owne

owne nature; so thou, do'st these louing
 soules, into thy selfe, deifying them; thy
 1. *IOAN.* Apostle confirms the same, saying, God
 4. *v. 16* is charity, and he that is in charity, is in
 God, and God in him; o happy and blest
 transformation, o wonderfull and
 great effect of diuine loue; this is that loue,
 which came from heauen for loue of
 me, this is that, o my louing Iesu, which I
 desyre and seeke for. God did so loue the
 world, that he sent them, his only sonne,
 that by loue, they might be one with
 thee, as thou art one and the same by nature
 with thy heauenly Father.

IOAN.
 17. *v.*
 31.

6. O Sonne of God, O God and man,
 my Iesu, what had I beene, or where, but
 for this loue of thine? hell claymed a
 right in me, and according to iustice thy
 Father had cast me thither, but for thee,
 my debt to him was great, and hauing
 no meanes to pay; when he might haue
 quite forsaken me; thy loue, out of thy
 heauenly treasure, did satisfy and pay for
 all; O deere Iesu, great is thy loue to me;
 and I am quite confounded, considering
 what through loue, thou ha'st donne for
 me; and how litle, I doe for loue of thee;
 for all thy holy life, and death; are but tokens,
 and expressions, in a high degree,
 of this thy loue, to me;

7. What

7. VVat caused thee, deere Iesu, descend from heauen to earth, become man, be borne in an open stable in such pouerly, and mysery; but loue? thereby to giue satisfaction to thy Father for my prodigality, vaine superfluity, and selfe interest? what made thee spend whole nights in prayer, on mountaynes and desart places; *Luk. 6. v. 12.* but loue? so to obtaine pardon for my night offences? what caused thee, to fast forty dayes and nights, and be tempted by the deuil; but loue? so to free me, from danger in temptations; and to satisfy thy Father, for my excesse in gluttonous eating and drinking, and pampering my body, against his holy lawes, and the rule of temperance? what caused thee, o louing Iesu, to endure with admirable patience, so many affronts, abuses, and iniuries, opprobrious words, and taunts; but loue of me? so to please and content thy Father, for the abuses, and grieuous iniuries, and sinns, which I haue donne, and committed, against him, breaking, and contemning his holy will and commandements, to doe my owne most peruerse, and stubburne will. O deere Iesu, blessed may'st thou be, for all eternity; for this thy tender affection and loue to me. *Matt. 4. v. 1. 2. & 3.*

8. Moreouer my deere Lord, what caused *Ioan. 6. v. 15.*

fed thee to humble thy selfe in all occasions and on thy knees to wash the vncleane feete of thy Apostles, but loue? to make satisfaction, for my pride ambition, proper estimation, and vanity. what also o my Sweet Iesu, moued thee to that painfull and bloody sweat, in the garden of Gethsemany; but loue? that thy Father taking compassion on thee, in that woefull case, might take pittie on me, and forgive myne offences for whom thou did'st so suffer;

9. VVhy o Lord would'st thou be fould, taken, fast bound, and brought before vniust iudges, falsely accused, esteem'd a malefactor, and, leaue thy selfe to their will, who thirsted after thy blood and death; but through loue, to pay for my too much licentious liberty, irregular liuing, presumption of my talents blasphemous speeches, backbiting, cursing, swearing, lyes, and periuries: what caused thee o myld Iesu to suffer thy selfe to be stript stark naked, most pittifully scourged, and thy flesh to be all torne, but loue? thereby to make satisfaction for my delicacies, wantonnesse, and the impure delectations of my pampered flesh;

10. O my louing Iesu thou wert cruelly crowned with thornes, the blood running

ning downe thy face and neck, on euery syde; thy eyes were vayled, thy face spit vpon and buffited; what caused thee to endure all this, but loue? thus to satisfy thy Father, for my idle and phantasticall imaginations, vncleane and foul cogitations, the wanton lookes of my lasciuious eyes, and the vaine content I often rooke in my owne beauty, delighting my selfe with the transitory image, or sight thereof in a looking glasse, as if I were not dust and ashes, and meat for wormes.

II. And more then so, my deere Sa-^{Luc.} uiour, thou wert hanged on a Crosse, thy ^{23.v.} hands, and feete fast nayled, with great ³⁴ cruelty; thy syde was opened, and heart pierced, with a speare, and thou bereued of breath and life. what brought thee to this passe, my God; but true loue of me? for thy hands were so nayled, to pay for my euil workes, vniust striking, vnciuill, foul, and vnseemly touchings: and thy feete were so affixed, for my wicked steps, leading to the places of iniquity; and thy heart was wounded, for the enuy, hatred and malice of my heart; and my deere Iesu, those fise fountaines yealded streames of thy most Precious Blood, to wash my soul and body, from all impurity, thy ar-
mes

mes were strecht forth, and thy eyes lifted vnto the heauens, praying so vnto thy Father, that he would be pleased to accept thy sufferings and paines, for my offences; and to forgie me; because I knew not what I did, being weake, fraile and blind with selfe loue.

12. All this, my God, true loue did worke in thee, o tryed and vnfayned loue, of my deere Iesu, more in workes, then words exprest, to shew the greatnesse of thy loue, to so vyle a worme as I: for all thy life, and sufferings, euen till death, were but to manifest this excesse of thy true loue to me; to bring my loue to thee; I cannot o Sweet Iesu, doubt of the sincerity of thy loue to me. O how canne I then but truly loue thee, vnlesse my sense, and iudgment faile me? and I become most vngratfull, and wholly vnworthy of this thy Gracious and most blessed loue?

13. O my deere Iesu, thou ha'st the soure, and I the sweet, thou ha'st trouble, and I ease, thou ha'st the paine, and I the ioy, thou art wounded sorely, and I healed, thou ha'st suffered death, to giue me lyfe; and thus with that diuine fire of loue, thou ha'st consumed thy selfe, and payed my debt at full, that I may be set free and liue in endlesse liberty.

14. O loue, of my deere loue, how strong and powerfull, how great and admirable, how immense and incomprehensible thou art? O how is it, my God, that after all these expressions of thy true loue, and affection, vnto me, I am not powerfully moued, sweetly illuminated, and totally inflamed and burned with this fire of thy diuine loue, and transformed into thee? Oh heauy is thy load, o loue, and my heart doth feeble it; yet know not how, to find thee, or where thou art.

15. O deere loue where art thou? thou art the comfort of my heart, the solace of my mynd, the true content and only ioy of my afflicted soul; o where art thou to be found? let me but know, and thither speedily I will goe; for where thou art, there, all treasure, true peace, true rest, and all happinesse are had; o how shall I find thee? o when shall I find thee? o deere loue how shall I requite thy labour? how shall I be, able to requite thy wofull paine and death, for me? O how shall I serue thee? how shall I please thee? o how shall I doe somewhat acceptable and gratefull vnto thee, who ha'st bene so louing and beneficiall vnto me.

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16. Faine Would my soul doe some What in requitall, but knoweth not what; yet I feele my heart solicitous, and restless With care to seeke, find and enjoy thee; this breeds a paine, and my forces faile, though With delight; and my heart is Where thou art, not knowing Where, but there it is, Where it doth loue; and there it liues farre more, then Where it is, and rest it Would in thee; for all my thoughts are still With thee: Which causeth me languish, and long to be With thee; and see thy most gracious face, and once enjoy thy most amiable presence, and listen to the sweetnesse of thy celestiall and louing voyce; no riches, Wealth, no pearles, nor Pretious stones, are like, or to be compared vnto this.

17. O how shall I subsist, without my life, or liue without my loue? thou art my life and loue, and it is worse then death, to me, heere to loue and liue, and not in thee; giue life, giue health, giue Wealth, and What thou wilt; but thee: no ioy of these shall content me, no loue, shall please my mynd, my heart Will take no rest, my soul Will liue a dying life With loue; vntill thou take compassion on my paine; and grant me What I seeke.

18. O loue diuine shew now thy power, and carry me beyond my selfe; O endlesse light, illuminat my vnderstanding, to know, and see, What, and Where thou art; O burning fire of endlesse flames, of loue; consume me quite, and let me be no more What yet I am, but transforme me into thy sweet selfe, that I may be, and liue in thee, both heere, and for all eternity. Amen.

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